

CERTAINE
FRVITFVL IN-
structions and necessary
doctrines meete to edify
in the feare of God:
Faithfully gathered together by
John Frewen Minister of the
word of God.

Whereunto is added a Table, wherein
the reader may easily find out the prin-
cipall matters conteined
in this booke.

I. Pet. 4. 10.

*Let every man as he hath receaved the gift, minis-
tier the same one to an other; as good dispo-
sers of the manifold grace of God.*

2. Io. 4. 1. &c.

*Dearelie beloued, beleue not every spirit, but trye
the spirits whether they are of God, for man-
y false Prophets are gone into the world.*



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1587.

not yet it goes in
Edward's trib is a
new thing to him he
will forgive everybody
now

*60.332

To
his
C

J.F.
Go
P



sub
sion,
that
when
from
ly in
ning
warr
com

To the right worshipfull, and
his approued good freindes: M. Tho.
Crountry, and M. Leonard Jefferis of
Hill, and Earles Cromle within
the county of Worcester:
and to the vertucus

Gentlewmen

their wiues:

I.F. wisheth earnest zeale to the glorious
Gospel of Iesus Christ, perseuerance and
practise thereto vnto the end and in
the end, health in this life, and in
the life to come, everlasting
joy & felicity, through
the same our only
saviour the
sonne of
God.



*VR Lord Iesus Christ
(right worshipfull and
right deare in the Lord)
hauing no small experi-
ence of the malice and
subtle practises of she enemy of our salua-
tion, (I meane the diuell) and knowing
that he would leaue nothing unattempted
whereby his disciples migh: be seduced
from the truthe of his doctrine: he careful-
ly in his gospell giveth them this forwar-
ning, that they shoulde take heed and be-
ware of false Prophets which shoulde
come to deceaue them, and as rauening*

Mat.7. 15

The Preface.

wolues to deuoure their soules. The which warning was never more necessary then in these our daies. For as there is nothing more pretious in this world, then the blessed and heauenly doctrine of the word of G O D, and as there are no persons more worthy to be accompted of, then such to whom the Lorde doth geue the spirite of wisdome to open and impart this treasure unto vs: So on the other side, there is nothing more daungerous and infectious to the children of God, then corrupt & false doctrine, and no persons more to be hated and speedily annoyded, then wicked and lying teachers, whom Sathan thrusteth into the Church to blemishe that pretious pearle and means of our saluation. Hearc

Jer. 23.16. not (saith God by Jeremy) the woorder of the Prophets, that prophecy unto you, & teach you vanity: They speake the vision of their owne heart, and not out of the mouth of the Lorde. And againe, howe long doe the Prophets delight to prophecy lies, euen prophesying the deceit of their owne heart? Sathan himselfe the father and founder of al lying and false teaching

Verse 26. Gen. 2. 17 & 3. 4. vsed the same course in Paradice: For when God had said unto Adam: In what hower soever thou shalt eare of the fruite of this tree, thou shalst dy the death. the olde

The Preface.

olde crafty serpent (seeking to seduce man from God) said nay you shall not die the death, but you shalbe like unto God. By which gloue & false interpretation of gods word, he pulled them cleane from the obedience of Gods holy will and commaundement, to their own vicer ouerthow & heaw iudgement. By such like falsehood hee tempted Christ himselfe to make him con- ceaue ouer great confidence of the prouidence of God towardes him. It is written Mat. 4. 6. (saith he) that he will give his Aungelles Pl. 91. 11. charge ouer thee, and with their handes 12. they shall lift thee up, least at any tyme, thou shouldest dash thy foot against a stone. By like craft of lying, and by falsefence peruerting the word of God he from time to time instruicteth his Messengers and false Proph. to abuse & deceaue the sim- ple people of god, that be nos wel taught by his holy spirit how to withstand them. The which false proph. (to the end they may be discouered and taken heed of) : is greatly behoueth all Christians (that looke to be sauued by the death of Christ) to bewar whō they beleue, & to haue recourse to the rule & touchstone of the holy scripturer, which is the perfect directory wherby all truth of doctrin is examined & wherby we may try and proue the spiritts whether they bee of

1. I. o. 4. 1

2. Pe. 1. 20

* ij God

The Preface.

god. For why the whole scripture (as saint Paule saith) is given by inspiration of God, & is profitable to teach, to cōuince to correct and to instruct in righteousnes that the man of God may be absolute, being made perfect to al good works. Search

Io. 5.39. the scriptures (saith our saviour Christ) for in them ye thinke to haue eternal life and they are these that testifi of me. Thy worde is a lantern unto my feete (sayeth the Prophet), and a light unto my paths.

Ps.119 i.5 Euery word of God is pure, saith Salomon, he is a sheeld to shose that haue trust in him. We find not any thing in this world (how preious soever it bee) that is worthy to haue the word of God compared unto it: for it surmounteth (infinitely, and beyond reason) all things which are and may bee imagined to be excellent and preious: also there is nothing in this world (how preious soever it be) but doth participas with earth, and needeth to be purged & cle-sed frō his drosse & superfluities, before it can be pure, but the word of God is clean of it selfe & neither hath, nor can haue any dross for it procedeth not frō a furnace but frō the mouth of God, which neither can nor will bring forth any woorke, but is shalbe so perfect as is ought to bee, and wherein nothing may bee amended. Hee
that

The Preface.

that is of God, (saith our saviour) heareth Gods word. And again, My sheepe
heare my voice, & I know them, & they
will follow me, a stranger they will not fol-
low. Now if the aduersaries of the gospel
(I meane the Papistes) would willingly
(as becommeth Christians) submit them-
selves to this ryer of all truith of faish &
holinesse, which is the worde of God. If
they would as Christes sheepe heare the
voyce of their shephearde: Then should
they know that nothing is to be added, or
taken away from the word of God: Then Deu. 4.2
would they say with S. Iohn, so much is 31
written, that if we beleue, we haue salua-
tion by the name of Christ. Then woulde
they say with S. Pawle, that the scrip-
ture can make vs wise to salvation: And 2 Tim. 3.
then woulde they (with Ambrose) condene Ambrose
all newe doctrine which Christ hath not
taught, because Christ is life to all beleev-
ers. But because they haue eares & hear
not, eyes & see not, hearts and yet cannoſ
underſtand the truith, nor find the way of
saluation: therefore they keepe the scrip-
ture in an unknownen tongue from the co-
mmon people: & make it litle leſſe then he-
reſy to haue it in their tongue: therefore
they ſo greatly diſgrace & diſcredite the
Scriptures as unſufficient to ſaluation,

The Preface.

and not containing al necessary truthe, but
that there are many articles of necessarye
to be beleueed which are not contained in
the scriptures. For so saith one of their
Lindan. champions. The Apostles (saith he) would
li. i.c. i. not commit certaine principall pointes of
our religion to paper and inke thereby to
perish, and to be forgotten: but they com-
mitted them to the faithful harts of chris-
tians. As though those things remained
more sure which be committed to the fraile
memory of feble men in this sinful worldz:
then those things that by the spirit of god
are put in writing. This is the cause why
they blasphemously cal the sacred written
word of God, a dead writing, a dumbe
Maister, doubtfull and uncertaine, A
black gospell, dead inke, inkie divinitye,
A nose of waxe, a leaden rule, &c.

The Pa-
pists blas-
phemey.

Frier So-
lo.

This is the cause why they say that the
scriptures take authoritie of the church,
and that without the authoritie of the
Church, the scriptures haue no authori-
ty.

As though the Maiestie of Gods wise-
dome, and his truelth contained in the
scriptures, depended upon the authoritie
of man. For though the Church bee
neuer so holie, yet is consisteth of men,
which oftentimes haue and do erre, when
they

The Preface.

they leane not to the word of God. If Petrus de
they would hearken to Gods worde, then palude. de
would they not say, that the Popes onely pc testate
power passeith all the power of the whole Papæ.
Church besidē: And that the Pope by Art. 4.
verue and power is the whole church: and Herueus
so conclude therupon, that there is nei- de potest.
ther holy ghost, nor interpretation or sense Papæ.
of the scriptures, but onely in the Pope.
Indeed it is true, that as the Scriptures
were written by the spirit of G O D: So 2.Pet.1.20
must they be expounded by the same. For
without that Spirit, we haue neither eyes
to see, nor eares to heare.

It is that spirit that openeth and no Ma.11.15
man shuntest: the same shuntest, and no Reu.3.7
man openest.

The same spirit prepared and opened Act.16.14
the hearts of Lidia, that she shoulde gene Io.6.45.
eare to, and consider the things that were
spoken by S. Paule.

And in respect of this spirit, the Pro-
phet Esay saith: They shalbe all taught Esa.53.13.
of God. Ier.31,33.

But God hath not bound himself that
this spirit shoulde cuermore (of necessarie) Esay.62.2
dwell in Roome: but upon the lowly and
humble hearted, that tremble at the word
of God.

Chrisostome saith, they that speake of

* 5 them-

The Preface.

Chrisost.
de sancto.
& ado. sp

themselves: falsly pretend the holy ghost.
And againe, if any thing be brought unto vs (saith he) under the name of the holy ghost besydes the gospell, let vs not believe it. For as Christ is the fulfilling of the law and the proph. so is the holy ghost the fulfilling of the gospel. Now with what spirit the Bishops of Rome haue expouned unto vs the holy scriptures) it is so manifest and apparantly knowne, that we need go no fursher but to their owne writings & canons sufficiently to proue that the Pope is Antichrist, and that his prelates and disciples are the spirituall wolves of whom Christ in his gospell geneth warning, though they couer themselves never so closely under the cloathing of Christes true sheepe.

1.10.2.22.

Mat. 7. 15

Ps. 22. 6

Phil. 2. 8.

Christ was humble and lowly. The prophes in his owne person speakeith of him: I am a worme and not a man: a shame of men and the contempt of the people. And S. Paule saith he humbled himselfe, and became obedient unto the death, even the death of the crosse.

Behold his parents, his birth, his cradle: beholde his life, his disciples, his doctrine and his death: All were witnessses to his humility. He saith of himselfe the son of man hath now whereon to rest his head.

And

The Preface.

And to his disciples he saith, The Kings Mat.8.20.
of the Gentils raigne ouer them, & they
that beare rule ouer them are called gra-
tious Lordes: but you shal not be so. And Luk.25.
againe Learne of me that I am week & 22
lowly in heart, and ye shall finde rest unto Ma.11.29
your soules. Now on the other side, if wee
consider the condition of Antichrist, be-
holde his birth, his place, his chaire, his
estate, his doctrine, his disciples and al his
life. there shal nothing be seene but pomp
and vaine glory: he is proud in life, proud The i.
in doctrine, proud in word, and proude in mage of
deedes. He is like unto Lucifer, and ses- Antichrist
zeth himselfe before his breshren, and ou-
uer nations and kingdomes. He makeith
kings and princes to kisse his feete, to carry
his traine, to hold his stirrop. &c. He clai-
meth power ouer heauen and earth. Hee
saith, he is Lord ouer all the worlde, the
Lord of Lords, and King of Kings: that
his authority reacheth vp into heauencē
down into hell: that whosoever he blesseth,
is blessed, and that is cursed whosoever
he curseth. He selleth merites, the forgiue-
nesse of sinnes, the sacrifice for the quicke
and the dead. He makeith marchandise of
the soules of men. He remoueth Kings &
deposeith the stass & princes of the world.

We takeith upon him the anhoristy and
name

The Preface.

Extrauag. name of the living GOD which made he-
auen and earth, euен the name of GOD
Io. 22. the Father of our Lord Iesus Christ. And
in this pride hee exceedeth all others that
hane bene wicked. But some will perad-
venture reply, that the Pope at this daye
is not called GOD, but that hee abaceith
and writheth himselfe by a title of humili-
ty, and is called so the seruant of ser-
uaunts. Thus (indeede) he is written: but
marke how much the matter is amended.

Extra. de This seruaunt saith, I doe make holy
Maior & the unholie. I do iustifie the wicked. I doe
obedien. forgiue sins. I open and no man shal leib.
This seruaunt can say, that who so ever ob-
eyeth not him, shal be rooted out: and
that he may dispence for any commaunde-
ment of the old or new testament. No man

9 Que. 3. may judge this seruant. For (they say) the
cuncta Pope is exempted from all law of man, &
pet. de pal again, neither all the clergy, nor all the
de pot. pa. whole world, may either judge or depose the

Art. 4. Pope. Such a power this seruant of seruaits
claimeth to himself, what greater power
may be gauen unto God? And this power
the Pope at this daye chalengeith as proper
to his seat: that he hath the authority
which is due unto Christ ouer his Church
none may say he doth erre, or aske why hee
doth so.

Nowe

The Preface.

Now the first Sheepe's clothing (where-
withall the false Prophete and members
of Antichrist's schoole doe use to hide
and couer their deuelish hypocrisie) is
fasting , prayer , almes deedes , and out-
warde holinesse of life . The which things
when they are don sincerely by Gods true
ministers and faithfull children: then are
they (in deede) the right cloathing of his
sheepe : but when such false teachers do
put on the same : then are they counter-
faite cloakes to decease the simple . Wher-
by we may perceave, that outward hol-
inesse of life is not the onely true token of
Christianitie . Secondly they doe hide The se-
themselues vnder the sheepe's cloathing of cond.
ordinary power and authoritie, long suc-
cession and lawefull calling to the mini-
sterie, vnder the which title, (like wolves)
they haue crept into the Church , and
from time to time most cruelly persecuted
Gods good people , and the doctrine by
them taught . Thirdly they are hid and The third,
couered vnder the goodly name and title
of holy Apostolical & Catholike church ;
to the ende they might make men beleue,
that all their doctrines, traditions and de-
nises of newe worship proceeded not from
themselues , but were establisched by the
perpetuall consent of the church , and al-
lumed

The first
sheepe's clo-
thing .
wherwith
the false
Prophets
doe hide
themselves .

The Preface.

loured by the sensence and interpretation of the holy counsellors, fathers & doctours and yet (beeing rightly and truly examined) it is nothing so.

They tell us that they haue their private Mass, their half communion & their trifling ceremonies fro the Apostles. And all this (God knoweth) they proue by full simple conjectures, because Christ saide

Io. 16. 12. to his Apostles: I haue yet many shinges to
1. Co. 11. say unto you, but ye canot beare the now.
34. And because S. Paul said to the Corinith.

Other shinges will I set in order when I come. And although it were true that they haue not devised these shinges of themselves but haue receiued the al fro the Apostles and holy Fathers (which shing their owne conscience knoweth to be most vntrue) yet notwithstanding the same shinges so receiued, they haue fowly defaced with sundry their superstitions. They haue made them necessary to saluacio: they haue bound the people no lesse to them, then to the lawe of God: & so haue they made the snares for Christian consciences. And therfore if it were so that the shing it self came fro the fathers, yet the abuse thereof came from themselves: and for the same they haue taught the people to breake Gods commandement. Thus haue they mingled gods he-

nesly

The Preface.

menly wine with their puddle water: thus
hauē they strained gnats & swallowed ca-
mels: this is the very leauen of the Scrib-
& Phariseis which Christ calleth hypo-
cristie. Therfore if so be the thing is selfe,
they hauē thus receaued (in respect of
substance) be al one: yet being thus abu-
sed (in respect of their superstitions and
deformities) it is none one.

Mat. 23.24

Mat. 16.6.

Furthermore as a Lyon is discovered by his clawes (whas garment so ever he hauē upon him) cuen so shese spirituall wolues rituall (though they be couered with the cloyning of Christes true sheepe: yet) if you looke vpon their clawes, you shall quickly espie shē what they are. One of their clawes is The first confidence in the holines of their life, wherby they do not only aduance themselues as iust before God & the worlde: but also contemne & despise al other. Such a claw had the Phariseis that Christ speakest of, who in disdaine of the poore sinful (but yet repenant) Publican, maketh his vaunts in this manner: I thanke thet (O Lorde) that I am not as other men are, extorcioners, uniuist, adulterers nor as this Publican &c. Such are these religious men which in these dayes make shēir vaunts, that they are not only able so far to fulfill the law of God shaz they may be accōpted righteous themselues: but also shaz they

Lu. 18.21.

The Preface.

A second clawe.

Mat. 15.3.

haue their workes of supererogation and
merites which may be folde and applyed
to the benefite of other. This is knowne to
be the common doctrine of the church of
Rome at this day. Another clawe of these
countrfeited wolves is a certaine peculiar
holiness, consisting in the obseruation of
mans traditions and deuises: of which co-
monly they make greater account, then of
the commandementes of God. Such they
were whom Christ sharply reproueth say-
ing: ye transgresse the commandementes
of God by your tradition. Such they are
which account themselves holier then o-
ther, and (aboue all other) take to them-
selves the goodly cloke of religious men,
because they liue after the rule of Bene-
dicke, Francis, Dominicke &c. or be-
cause they weare this or that fashion of
apparell, abstaine from this or that kinde
of meates, obseruing the choyse of dayes,
vowe of single life, and divers other like
fancies of mans brayne, in comparison
whereof the commandementes of God are
smallly or nothing among them regarded.

The Phariseis sought to please men and
to deceauue the people they taught them to
walke in the wayes of their forefathers, to
beleeme as they beleueued, to do as they had
done. They flattered them and saide, you
are

The Preface.

are the church of God: you are gods people: you are the sonnes of Abraham: you
cannot erre, you cannot be deceaued. The Scribes and the Phariseis deuoured uppe
widowes houses under presence of longe prayers: They gane almes and made mo-
ney of their almes gining: They fasted and made money of their fasting. This
did the Scribes and Phariseis, the which althoough are dead, yet their doinges con-
tinue still: their name is taken away, but their profession abideith. As they made
gaines of their prayers, of their almes and fasting: so doe the Papistes make great
gaines and waxe rich under presence of holiness. They haue brought in a profes-
sion of wilful chaslitie and forbidden ma-
riage in some whole estate of men. They
haue forbidden to eate certaine meates
upon certaine dayes: whereas God hath
left meates as free to she choyse of man,
as hee left his sunne to shine freely to the
use of all men, and they make free li-
berties for money to eate what every man
liketh. They make money of purgatorie,
money of pardons, & money of their mas-
ter. They make money of Peter, and of
Paule: of the Apostles and Martirs &
of Christ himselfe. These are they of
whom S. Peter speakes, Through coue-
soufnes

Mat. 23.

14.

Luk. 20.

47.

Eze. 13.2.

&c. 34.2.

2. Pet. 2.3.

The Preface.

confusnes shal they with fained words make
marchandise of your soules. If they be as-
ked frō whom they had their Masse, their
invocation of saintes, prayer for the dead,
images, their Deifying of Saintes, their
erecting of alters unto them, their torches
candlelights, pilgrimages, & al the rest of
their beggerly trash: they are neuer able
to aunswere one ioy for the maintenance
thereof out of the worde of God: but wee
will follow (say they) our fathers & their
the groūd traditions. God giue them grace (if it be
of Popish his will) that they may see their owne va-
reliigion. that they may know that they are bus
miserable & mortall men, & that a time
shall come, when their hypocrisie shall be
disclosed: that they may become godly, &
be (in deede) the ministers of Christ, &
disposers of the secrets of God: And that
they may serue God in trueth, in holnes,
& rightheousnes all the dayes of their life.

And now to returne to your worships. I
most humbly beseech you to accept this my
poore labour, which I offer (under your
names) to the whole church of God. The
which as I know it commeth unlooked for,
not only in respect of your selues, but also
of divers other that knowe me (as wel) in
that countrey where I was born, as also in
other places: so also it may seem very rash
and

The Preface.

and needles. For who am I, that I should take upon me to publish any thing? The unwarthiest of many hundreds, & the unables of many thousands. And yet seeing many shings more simple, lesse needful & profusale, are both permited and suffred so come abrode: I am not altogether dis-couraged, neither hath any man iust cause to accuse me in this my simple enterprise. I knowe these be she dayes of learning & knowledge & that there be great store of learned deuines in our land (whom I beseech the Lorde to blesse.) and yes the two ^{42.43.} mites of the poore widowe cast into she ^{Luk. 21.} treasurie (amonge the great giftes of the ^{2.3.} welshy) are not to be refused. The causes that moued me to dedicate this first fruit of my simple traauile vnto your worships (abone al other) are these. Firstly your great goodnes from time to time shewed towards me and my friendes; the which called vpon mee contiuallie to shewe some token of thankefulnesse for the same. For I must needes confess that it hath rised in selfe many and sundry ways, and that without a certaine friendly or rather fasherly care of my well dooing. Secondlie, that it might be a meane, (through the assistance of Gods spirite) to kindle and inflame your hearties with an earnest zeale

Mar. 12.

42.43.

Luk. 21.

The Preface.

zeale to the glorious gospell of the sonne
of God, by dayly and continuall exercise,
and practise wherein you might be suffi-
ciently furnished with spirituall armur
to endure constantly vnto the ende (as
good souldiers of Iesus Christ) against
all the assaults of Sathan and his wicked
instruments which (doe or may) come in
sheepes cloathing to deceaue you and to be-
tray your soules from the way of saluati-
on. For of this am I certaine, that there
will not want false prophes entyning you
from Christ, and that many stumbling
blockes wilbe cast (namely and especially
in your way Master & Mistresse Ieffeiris
as once heretofore I presumed to aduertiſe
you priuately by letter) to the ende you
might be discouraged from the way of the
Lorde. But beware (I beseech you a-
gaine) of their Angelicall or Seraphicall
sheue of heauenly life. Hauue not by and
by their doctrine in admiration but care-
fully looke unto the claves of these spiri-
tuall wolues and indifferently (without
affection) examine the grounde of their
profession, by the rule and touchstone of
the worde of God: and you shall prooue
that they deale deceiptfully & with guiles:
that they be false Apostles and deceiptfull
workers: that they goe about to beguile

your

The Preface.

your senses and to blinde your eyes : shas
they call you to worship an Idoll in sted
of the true and living God: and that they
would lead you out of sight into darknesse:
from truth into error : from knowledge
unto ignorance.

If you shall vouchsafe to reade this
little booke, and to examine it throughly
& indifferently by the word of God: and then (it beeing effectually confirmed by
the same) to make your profit according-
ly: and (as it is committed to your pro-
tection: so) to maintaine and defende it:
I shall not onely be saisfied and thinke
my payes sufficienly recompenced: but
also be greatly encouraged hartily to pray
unto the Lorde to encrease the giftes of
his holy spirite in you, that you may goe
forwarde more and more to perorme that
dwie in obedience which he requireth at
your handes: that you may ouerleape all
the lets that Sathan can cast in your way
& continue in the certainty of true faith:
and that you may be fully settled uppon
the death and passion of our Lorde Iesus
Christ being assured that the same onelie
is of sufficient abilitie to drawe you out of
the dungeon of death.

And I beseech your worshippes, that
as God in abundant measure, hath mer-
cifully

The Preface.

cisfully endued you with all thinges necessarye for this life: (whereof many thousandes feele the want) so without ceasing you would prayse and magnifie him for the same. And as you are so nearely ioyned toghether, not onely by reason of your possessions, but especially by the bonde of mariage that you are brethren & sisters: that so you would ioyne togeather in the sincere profession of the glorious gospel of the sonne of God, and so goe forward more and more in practise therof: that the gospel (being rooted in your hearers) it may bring foorth sanctification, the true seale of your adoption, that you may feele his goodnesse in the assurance of his euerlasting and heauenly truthe. Beware of these two cankers I beseech you, that corrupts the whole world, I meane, pride and covetousnesse: Let them not once be named among you as becommeth sainctes. A day will come, when the Lorde will fill your hope with better things then al this world can give you. Stande fast in his trueth in these slippery dayes, and aboue all, let his glorie, and the aduancement of his worde, be deare and precious vnto you. In Gods matters, let his will bee the rule sheroft, and not your owne wisedome and affections, Examine your selues often by

Eph. 5.3.
Col. 3.5.

The Preface.

it, and neglect not the pure preaching of
the same. Delight in the lawe of the Lord
and be good examples to others. Care
not for the contēmpt of the worlde, but
holde fast a good conscience, that yow
may be approued of God. And our Lorde
Iesus Christ give you the forgiuenesse of
all your sinnes, and the peace and com-
fort of your conscience. The Lorde let all
his blesinges fall vpon yow, that yow
may see the riches and treasures of his
mercie: that yow may be filled with all ful-
nesse with the spirit: that yow may behold
the glory of the kingdome of god, & those
shinges be revealed unto you by his spi-
rite, which hee hath prepared for them
that loue him. Amen. The shird day of
December, Anno. 1586.

Yours for ever to cōmand in
the Lorde, John Frewen,

To the Christian Reader.

THE matter & substance of this booke
as I nothing feare to offer and com-
mende vnto thee (gentle Reader) for
thy profitte and instruction in the wayes of
the Lorde, beeing fully assured that it is
the sincere trueth of God, and the perfect
path way vnto saluation, firmly grounded
vpon the rocke Christ, and sufficiently
warranted, according to the writings of
the holy Prophetes and Apostles: so the
Methode & manner of setting (some part)
of it downe is not (I must needes confess)
so exquisite and orderly, as I my selfe desire
and as thou (being learned) maiest easily
perceave and discerne. One especiall cause
of this want is this: when I wrote it first, I
had no purpose nor entent, that it should
at any time come so publikely vnto thy
handes. Other excuses I could alleadge
which (if thou knewest) would seeme (I
doubt not) very reasonable vnto thee. Not-
withstanding to auoyde offence (asmuch as
I can) and to the ende this might bee noe
hinderance to thy godly desire: I thought
good to annexe this table, whereby thou
maist easily finde the principall matters
comprehended in this booke. And so bro-
therly entreating thee with zeale and di-
ligence to accept and profite in the one,
and charitably to beare with the other: I
hartily commend thee vnto the Lorde.

Thine in Christ Io. Fr.

A table necessarily
describing in what sen-
tence or doctrin, the prin-
cipall matters (conteyned in
this booke) may ea-
sily be found.

A

Affliction.

If we will followe Christ, we must
suffer affliction. pag. 6.

The Godly are ioyfull in affliction. 182

Afflictions come by the prouidence of God. 183. & 184.

Afflictions be the rods of God to
the iust. 185

Afflictions come for diuers causes. 187

Patience ouercōmeth afflictions. 188

The patience of the faithfull is
tryed by Afflictions. 190

Anger.

Anger is to be auoyded with ha-
tred and enuie. 69

Angry wordes and thoughtes for-
bidden. 70

The Table.

Of anger and the effects therof. 74
Apostles.

Succession is nothing without the
doctrine of the Apostles. 281

B

Baptisme.

Of Baptisme. 325
Fruitefull doctrines concerning
Baptisme. 326
The grace of regeneration figured
in Baptisme. 328
VWhen Baptisme was ordeyned.
330
Papisticall vntruethes concerning
Baptisme. 331
VWhy we are baptised and eate the
supper. 332

Bindeseeke Remis.

Bodie and Bloud.

¶ How the true bodie of Christ must
be receaued. 335. & 337
The wicked doe not eate the bo-
die of Christ. 350
How the bodie & bloud of Christ
is truly receaued. 337

C

Chance.

Nothing commeth by chance or
fortune. 203

Christ

The Table.

Christ.

Christ is the true shepheard.	14
Christ the onely mediator & why so called.	17
Iesus Christe must sanctifie our prayers.	16
Faith in Christ.	134
Christ hath freed vs from the law.	145
The spirite of Christ dwelleth in Christians.	155
The fruite of our cōmunion with the death of Christ.	159
Of Christ his person and office his priesthood and kingdome.	227
How we ought to knowe and cō- fesse Christ.	228
Christ is the liuely image of the Father.	230
VVhy our Sauiour Christ came in the flesh.	232
Faith in Christ the meane of our saluation.	233
VVe are iustified by the grace of God in Christ and not by woorkes.	236
Prayers to Saints is repugnant to the mediatorship of Christ.	274
Christ is the only intercessor with the Father.	277

The Table.

The Papists will haue Christ to be in part a Sauiour.	278
Contrarietie betweene the religi- on of Christ and the Pope.	280
The right applying of Christes sufferinges and sacramentes to our benefitte.	323
Of the presence of Christ in the supper.	344
Christe feedeth vs with his sub- stance.	346
Of the second comming of Christ.	360
Christ is the Apostle of our pro- fession.	363

Christian.

The libertie of a true Christian.	151
The first point of a true Christian.	152
A true Christian is partly vnder the lawe, and partly vnder grace.	154
Christians must be constant.	157
The dutie of Christians.	158
Three markes of a Christian soul- dier.	369
A note to know a true Christian.	153

Church.

The Table.

Church.

The description of the inuisible Church and visible.	285
The Church may erre.	287
The name of the Church abused by wolues.	288

Commaundement.

The exposition of the 6.comman- dement.	67
Of the 7.Commandement.	76
Of the 8.Commandement.	88
Of the 9.Commandement.	103
Of the last Commandement.	115

Concupiscence.

Concupiscence restrayned by the Papistes.	222
Concupiscence without consent is sinne.	125

Conscience.

Faith and a good conscience the armour of the faithfull.	8
---	---

Couet and couetousnesse

What is meant by the worde Co- uet.	116
Against Couetousnes & vsury.	94

D.

Die.

To be partakers of the life of Ie- sus Christ wee must first suffer with him.	** 3
---	------

The Table.

him.

191

Deedes.

In euill deedes left vndone, and in
good deedes done we may be decei-
ued.

127

Dinell seeke Sathan.

Doctrine.

The doctrine of freewill is an ar-
rogant doctrine. 251. & 253

False doctrine concerning invoca-
tion. 276

VVith what doctrine ministers
must be furnished. 303

The agreement of the Popish do-
ctrine with the Apostles. 351

E

Egypt.

VVhat signifieth the deliuerance
out of Egypt. 31

Envie looke anger.

Essence.

The vnitie of Essence is not taken
away by the distinction of persons.

219

F

Faith and faithfull.

Faith is a pretious treasure. 8

The meanes to enjoy faith alwaies.

9

Faith

The Table.

Faith is not without prayer.	10
Faith it is that iustifieth.	23
Through Faith our sinnes are for- giuen.	215
How Faith doth iustifie.	257
Faith doeth iustifie 3. manner of wayes.	244
Faith is the meanes whereby re- mission of sinne is promised.	176
The meaning of being iustified by Faith.	246
Offree iustification by Faith with out workes.	249
Diuers kindes of Faith.	271
Faith is the mouth of the soule whereby Christ is eaten.	342
W ^e must haue an assured faith and a contented minde.	101
The faithfull are surely settled in Gods prouidence.	211
The Faithfull are better contented with a little, then the vngodly with great abundance.	366

Faultinesse.

Three degrees of Faultinesse in sinne without the a ^c t.	170
--	-----

Fauour.

The Fauour of God the fountaine of consolation.	212
--	-----

The Table.

Fleſh.

There dwelleth no goodnesse in
our flesh. 380
The Flesh lusteth contrarie to the
spirite. 382

Fornication.

Fornication is forbidden. 77
Freewill looke Will.

G.

God.

Of the true knowldg of God. 216
God hath not elected every one. 4
The godhead and power of God
are seene and howe. 217
God is the creator of all thinges.
222
Gods grace is the onely stay and
repayrer of all thinges. 221
Of the true worshippe of God. 30
We must worshippe God alone.
33

We must worshippe God accor-
ding to his worde. 39

God and not Images is to be wor-
shipped. 37

God defendeth those that are his.
7

The foundation of God abideth
sure. 136

God

The Table.

God will try and proue our hearts.	138
The word of God abideth for euer.	139
There is no change in God	146
We are assured of the fauour of god	149
God is not the author of sin.	161.163
God hath his elect in al countries.	136
The will of God is alwayes iust, al- though wee se not the reason there- of.	214
All muste bee forsaken for Gods sake.	193
<i>Godly and vngodly.</i>	
The prouidence of God encrea- seth the pacience of the godly.	200
The vngodly are not content with their abundance.	366
<i>Gospell.</i>	
The Gospell a necessary witnessse of our saluation.	18
We are called by the gospell.	18
The dignitie of the gospell.	133
The Gospell encourageth to god- linessse.	134
Of the Gospell, and howe it must be preached. <i>Grace</i>	306
Wee cannot deserue grace by our works.	

The Table.

workes.	239
Grace election, vocation &c.	267
The first steppe to Gods grace is to confesse our sinne.	165
<i>Ground.</i>	
We must not hide our talent vn- der the ground..	372

I

Idolatrie.

Idolatry is enemie to the true ser- vice of God.	36
---	----

Images

Images are forbidden in the law of God.	34
--	----

Iniquitie.

How God doth visitte the iniqui- ties of the fathers vpon the children.	40
--	----

Iustification

The Papists cannot be perswaded of free iustification.	243
---	-----

L.

Lawe

The end of the Lawe.	20
The vse of the Lawe.	24
The law and the gospell.	25.26
Difference between the Lawe and the Gospel.	27

Of

The Table.

Of the 2 Table of the Law	61
No man fulfilleth the law through- ly.	128
No man iustified by the deedes of the Law.	131

Lyer

Against flaunderers and lyers.	107
--------------------------------	-----

Loue

Loue is a token of adoption.	12
Loue the fruit of faith,	21

Lust seeke Concupiscence.

M

Magistrates.

Of Magistrates, and how we must obey them.	65
---	----

Malice, seeke Anger.

Man and meanes

Of the fall of man.	224
The first meanes that man had to be deliuered.	225
The second meanes.	226

Mariage and Mariedfolke.

Of Mariage and why it was insti- tuted.	82
--	----

The Papistles opinion concerning Mariage.	84
--	----

Of Maried folkes.	80
-------------------	----

Merit and deserue,

We cannot merit gods fauor.	15
-----------------------------	----

Mis-

The Table.

Ministers.

What Ministers ought to bee in the Church.	290
The title of the Ministerie	291
What euerye Minister ought to preache.	296
The office of Ministers, and how men ought to behaue themselues towards them.	298
The calling of the Ministerie.	302
The true duty of the Ministers of the Gospel.	294
Diuersitie of giftes among Ministers.	305
<i>Murther secke Anger.</i>	

N

Name

We must not take the name of God in vaine.	43
The name of God muste bee vsed with reuerence.	44

Nature.

Wee are vtterly blind by Nature.	354
----------------------------------	-----

Neighbour.

What is ment by the word Neighbour.	118
We must apply our thoughts, de-lites	

The Table.

lits and desires to profit our Neigh-
bour. 120

Negligence,
Gods election must not be a cause
of Negligence. 5

O

Obey

Wee muste obey our Superiours
and Magistrates. 63

Originall sinne.

What ought to bee considered in
originall sinne. 168

Looke Sinne.

P

*Papists, Pope, and
Popishe.*

The blasphemy of the Papists con-
cerning sinne. 171

The doctrine of the Papists repug-
nant to the scriptures 374

Pastor

A right image of a godly Pastor. 254

Paciencie

True pacience what it is 197

Paciencie is a great vertue 196

The Prouidence of God encrea-
seth the pacience of the godly. 198

Power

The Table.

Power

Wee haue no power of our selues
to serue God. 137

Prayer.

Prayer is a prooife offaith. 10
How the way is opened for vs to
pray. 143

*Preach, and Preacher, seeke Minister
and Gospell.*

Prouidence

The Prouidence of God. 202
The prouidence of God is a great
secret. 199
Gods prouidence is ouer all. 200
Nothing commeth by fortune, but
by Gods prouidence. 203.208
God by his prouidence preserueth
all. 205
The right considering of Gods
prouidence. 206
The Prouidence of God is not on-
ly generall. 209

R

Reall

Against the reall presence in the
Sacrament. 348

Redemption

The price of our redemption. 13
The end of our redemption. 13

Re-

The Table.

Remission and Remit.

selues 137	Foure things that concurre in re- mission of sinnes.	178
10	No remission but in Christ.	272
vs to 143 inister	The keyes of the kingdome of heauen are all one with the power of binding and loosing of remitting and reteyning sinnes.	377

Repentance.

What repentance is.	303
Repentance is necessarie to make pure the conscience.	310
Repentance is the gift of God.	312
How we ought to repent.	313
The qualities of Repentance.	314
<i>Riches.</i>	
Of Riches and how they hurt.	97
Howe Riches ought to be vsed.	99

5

Sabotah.

Of the Saboth day.	51
The spirituall Saboth.	53
The ceremonious vse of the Sa- borth.	55
The end of the Saboth.	57
Howe we ought to profite by the Saboth.	59
	Sacra-

The Table.

Sacraments.

Of Sacraments, and what a sacrament is. 316

A Sacrament consisteth of three parts. 318

The beginning of sacramentes is from God. 320

why sacraments were ordeined 321

How many sacraments ther be. 325

Saints.

Of prayer to Saints, 274

Saluation.

The foundation of our salvation. 1

The cause of our salvation, is the mercy of God. 2

Saluation commeth by faith. 241

Sathan

Sathan a continual enemy to them that feare God. 6

How Sathan hath bewitched the Papists. 373

Scripture

It is not sufficient to reade the Scripture. 140

The Scripture is profitable. 141

The Scripture is deuinely inspired. 142

The Scriptures must be read with reverence. 143

The duse of the scriptures. 149

Season

The Table.

Season.

It is not for vs to know the times
and Seasons. 358

Sinne.

Sinne doth possesse our whole na-
ture. 181

God is not the author of Sinne.
161. 163. 164.

The first step to the grace of God
is to confess our Sinnes. 166

Sinne is not of Gods creation, but
of the devils procurement. 167

What ought to be considered in
originall Sinne. 168

The blasphemy of Papistes con-
cerning Sinne. 171

Sinne doeth bring death with it.
173

Wee must confess our Sinnes to
God. 174

Through faith our Sinnes are for-
giuen. 215

The meanes wherby remission of
Sinnes is promised. 176

Foure thinges that concur in re-
mission of Sinne. 178

Of binding and loosing , of re-
ceyning and remitting Sinne. 377

Slaundrer.

Against Saunderers and lyers. 105

We

The Table.

VVe must not vphold the Slaund- er.	117
<i>Sobrietie.</i>	
Christians must be continent, so- ber, chaste, and modest	158
<i>Soule.</i>	
Faith is the mouth of the Soule, whereby Christ is eaten.	342
<i>Souldier.</i>	
Three markes of a Christian Soul- dier.	369
<i>Spirite.</i>	
The spirite of Christ dwelleth in Christians.	155
The Spirite of faine is the Spirite of loue.	22
The Spirite striueth contrarie to the fleshi.	383
<i>Stealing.</i>	
Diuerse sortes of stealing.	90
<i>Succession.</i>	
Succession is nothing without the doctrine of the Apostles.	281
Succession proueth nothing.	283
<i>Superior looke Maiestrases.</i>	
<i>Supper.</i>	
Of the Lordes Supper.	334
The right vse and meaning of the Lordes Supper.	228
<i>Swearing</i>	

The Table.

Swearing.

VVe must not sweare at all. 46
Swearing must bee ytterly exclud-
ed. 49

T

Table.

Howe we ought to be prepared to
the Table of the Lorde. 341
Of the seconde Table of the lawe.
61

Talent.

VVe must not hide our Talent un-
der the grounde. 372

Tribulation.

Tribulation bringeth foorth pa-
tience. 194

Seeke affliction.

Time looke Season.

V

Vnitie.

The Vnitie of essence is not taken
away by the distinction of persons.
219

Virtue and Vice.

We can neither attaine vertue nor
vice, by our freewill. 254

The worde of God is a great ver-
tue. 356

Vocat.

The Table.

Vocation.

Vocation after purpose. 269

W^zswie seeke couetousnesse.

VV.

Will.

The VVill of God must bee our direction. 135 & 147

Our will is vtterly blinde til God hath changed vs. 257

Of Freewill. 250

The doctrine of Freewill is an arrogante doctrine. 251

The doctrine of Freewill is blasphemous. 253

Opinion of Freewill is vnthankefulnesse. 255

We can neither attaine vertue nor eschue vice, by our owne Freewill. 254

Man hath no freewill to do good. 258. 260

Freewill ouerthrowen. 179. 265

Freewill and the lawe, without grace can doe nothing. 262

Freewill highly extolled of the Papistes. 264

Wisedome.

The perfection of wisedome. 10

The

The Table.

The feare of God is true wisdom.

364

Witnesse.

Of true and false witnessesse. 109

VVhat it is to beare false witnesse.

104

Wordē.

The word of God abideth foreuer.

131

VVe must worshippe God according to his worde.

39

Popish satisfactions are not warranted by Gods worde.

179

The worde of God is a great vertue.

356

The cause why the worde of God is despised.

357

Wrong.

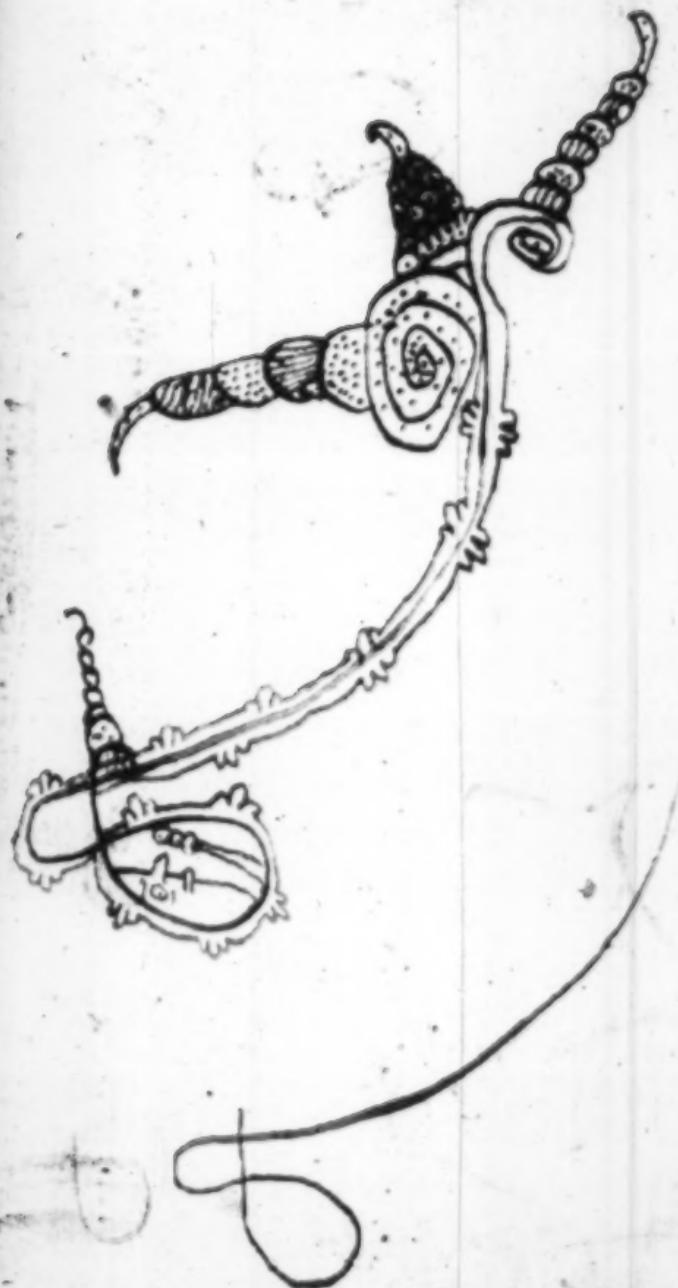
VVee must abstaine from wrong and iniurie.

72

Against wronge and oppression,

92

FINIS.



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FRVITFVL IN- structions and necessary doctrines meete to edify in the feare of God

I

The foundation of our saluation.



THE holye Ghoste
saith by the mouth
of the Apostle Paule
in his seconde chap. Eph. 2. 8.
vnto the Ephesians, Col.1.19
that wee are saued

by faith. For we know not that God
is our father: we knowe not that we
are reconciled to him, but onely by
the preaching of Faith: whereby we
lay holde on the promises of the gos-
pell, and wherein God sheweth that
he is well pleased toward vs through
our Lord Jesus Christ. And thus
we attain to the possession of our sal-
uation

2 Fruitefull instructions

uation by faith, and yet there is none
Phil. 1, 29. that giueth vs faithe but God onelie,
& the reason wherfore he giueth itvnto
us, is this: because it hath pleased
him to chose vs before we were made
yea before the woldie it selfe was
made, as the Apostle sheweth in the
firste vnto the Ephesians. In which
vers. 3. 4 place, he setteth that before vs, which
1. Pet. 1. 2. is, or ought to be most familiar and
knowne vnto vs, as namelie, that
God hath made vs pertakers of hea-
uenly blessings in Christ Iesus, and
that forgeuing vs our sinnes he shew-
eth that we are acceptable vnto him,
and that hee hath taken vs to bee hys
children.

2

The cause of our saluation, is
the mercie of God,

In the saluation of the godlie, there
is nothing to be sought for, aboue
the goodnessse of God. For seeing
we are all comprehended in this race
of Adam, whiche hath nothing in it,
but corruption and sinfullnesse, and
therefore wholly subject vnto Sathan
what goodnessse is it, that God canne
 finde in vs? And what can hee soele
fin

to edific in the feare of God. 3

in vs, but onlye sinner. So that it is
certayne, that God doeth not choose
men, to take them into the number
of his children, because hee foresaw
them to be better then those, whiche
he forsooke and reieected: but it muste
needes be that his goodnes and mer- Deu.4.37
cie bare the cheefest swaie herein. & 7,8
without any other consideration. Of Psal.44.3.
his owne free mercie and grace, of Io.15.16.
his owne will in Christ his sonne, he
hath chosen and preferred vnto life
whom hee will haue to bee saued and
accompted among the iust. Before the
children were borne, and when theye
had neither done good nor euill (that
the purpose of God might remain ac- Ro.9.11.
cording to election, not by woxkes, 12.
but by him that calleth) it was saide
vnto her, The elder shall serue the
younger. Hee hath chosen vs in him-
self, before the foudation of the world
was laid, that we shold be holte, & Eph.1.4.5
without blame, before him in loue &c.
Being then that the mercy & grace of
God, do go before election as yche-
fest cause thereof: it is manifest that
all the woxks of the Law, and deserts
whatsoeuer, are excluded, whether Iam.3.8
they go before faith, or followe after. Mat 3.9

Deu. 10. The Lorde your God is God of gods
 17. and Lorde of Lordes, a greate God,
 Act. 10. mighty and terrible which accepteth
 34. no persons, nor taketh reward. Howe
 Job. 34. 9. much lesse to him that accepteth not
 Eph. 6. 9. the persons of Princes, and regar-
 deth not the rich more then the poore:
 for they be al the workes of his hāds.

God hath not elected euery one.

The Lord is debtor unto no man:
 It is of his free mercye, what-
 soever he giueth vnto man. He
 may bestow his benefits vpon whom
 he wil. I wil shew mercy vnto whom
 Ex. 33. 19. I will shewe mercie, and I wil haue
 compassion, on whom I wil haue cō-
 passion. In the whiche wordes he no-
 teth, the highest cause of bestowing
 grace, namelie, his voluntary decree
 and withall hee insinuateth, that hee
 hath appointed his mercy peculiecrlie
 for certaine, and yet God in rejecting
 whom he will, is not onelye without
 blame, but also wonderful in his wis-
 dome and iustice. Hath not the pot-
 ter power of the claye, to make of the
 same lumpe one vessel to honour, and
 Ro. 9. 17. another
 Ro. 9. 21

to edifie in the feare of God. 5

another to dishonour? The causes of reprobation are hidde in the eternall and unsearchable counsel of God: the righteousnesse whereof we ought rather to worship, then curiously to seeke after. Whatsoeuer is in any creature, it is the ministerie of the power of God. The faithfull being vessels of mercie, are made instruments to set forth the mercy of the Lord: and the reprobate being vessels of wrath: are predestinate to shew forth the judgments of God, and both the one and the other to his everlasting glorie.

4

Gods election muste not bee a
cause of negligence.

If God hath bestowed any grace vpon vs, and hath assured vs of our saluation in Christ by meanes of his holye spirit: yet must wee not thereby take occasion to be secure and negligent: but rather bee stirred so much the more earnestly, to walke in holinesse, and to attaine vnto that, whereunto God calleth vs. And al- though it confisteth not in any mortall mans power to dispoint the connel

Eph.2.10.
1.Pet.1.13
14.15.
1.Thes.4.
7.
Tit.2.11
12.

A 3

which

6 Fruitefull Instructions,

which God hath established from a-
boue: yet if wee be carelesse, we do as-
much as lieth in vs, to make of none
effect the purpose of God.

5
Sathan is a continuall enemy to
them that feare God.

IT is a common thing not onely to
them that haue charge to preach the
Gospele, but also to all the faithful to
be continuallye assaulted of Sathan,
Luk.22.31 when they would serue God. And it
1.Thec.1.8 is also certaine, that wee haue as ma-
1.Pet.5.8. ny enemies which do endeuor to turn
Ro.8.7. vs aside from the following of God
& of his worde, as we haue thoughts
and affections: and therefore it is re-
quired that wee bee well armed with
the knowledge of the Gospele, to fight
aswell against nature, as against an
infinit number of temptations which
Sathan hath alwaies ready at hand.

6
If we will follow Christ, wee must
suffer affliction.

Seeing

to edifie in the feare of God. 7

Sing our Lord Iesu Christe is our head and captaine, it cannot be, but that our life must be as a continuall fight. For Sathan who is a deadly enemie to the sonne of God, wil never leaue the members of Christ in rest, but will torment and vex them, so that wee shall haue nothing but disquietnesse in this life: And therefore we must take good courage 10.16.13. in him that hath ouercome the world, and our truste in him muste bee such, that wee doe not doubt, but that the victorie which he hath gotten, is gotten for vs.

2. Tim. 3.

12.

7
God defendeth those that are his.

The fight of the faithfull is a good fight, for God doth reache forth his hande vnto them, and Psal.18. 2. the victorie is alreadye prepared for 1. Tim. 6. them: And therefore althoughe the world be froward, and althoughe it 2. Tim.4.7 will always resist the truth and trouble them that bring it, yet in the ende hypocrisie shalbe confounded, and the rage and hatred of the hypocrits shall serue to giue a greater glasse & lichte to the vertue which God giueth vnto his

8. Fruitefull Instructions,
his wodde.

8

Faith, and a good conscience, the
armour of the faithfull.

The true seruaunts of God must
be furnished with faithe and a
good conscience, if they will
fight vnder the banner of our Lorde
Jesus Christe: And moreouer it is
2. Tim. 1. chiefly required in the ministers of
18.19 the gospell that they continue in pure
1. Tim. 3 doctrine, that they finde not out false
9. imaginations, neither goe astray
2. Tim. 2 from true religion, but that they haue
15. right vprightnesse in them: And so
generallye all the faithfull muste not
only haue a zeale to serue God, but
they must be defenced with good do-
ctrine, and their cheefest rule must be
that God may be honored.

9

Faith is a pretious treasure.

Faith is a treasure whiche is well
worthy to bee kept. For it is the
Act. 15.9 staye that holdeth vs vp, it is the
1. Pet. 1.9 prop of our saluation, if wee bee not
1. Pet. 5.9 wel grounded in faith, we shal quic-
lie sincke

to edifie in the feare of God. 3.

lie sinke into the bottomelesse pitte of hell, and therefore as the men of this worlde are carefull to lay vp their gold and siluer (which are but corruptible mettals) safe and in sure keping so ought we to be much more carefull to laye vp this treasure of faith in a good conscience. For it is a thing farre more pretious, and deserueth to bee more embraced and maintained.

10

The meanes to enloy faith
awdayes,

If we will enloye faith, not onelie for a little time but for ever: Wee muste go forwarde with reverence. When God hath once shewed vs the way of saluation, there must bee no hypocrisie in vs, but the true humiliatiōne of the minde. Wee muste not bee lightheaded to be carried away with our violent lusts, nor yet double hearted, to mocke God and to despise his grace: and so may wee bee sure, that God will gine vs such a constancie & stedines, as shall never be ouercōuered: although all the temptations in the world do rise vp against vs, yet God

Io.8.31.
Iam.1.25

Re.9.38.

10 Fruitefull instructions

will alwaye keepe vs, for our salua-
tion is in his hand, and he hath pro-
mised to be our keeper and faichefull
protector.

11

Prayer is a proofe of Faith.

The chiefeſt exercise that the chil-
dren of God haue, is to pray vnto
God. For prayer is a good
Pro.15. proofe of our faith when wee haue re-
29. course vnto our God & call vpon his
Mat. 21. name, and doe not onelye thinke and
22. haue care of our selues but our charti-
Ro.12. 12. tie must reach it ſelſe toward al, both
2.Tim.2.1 small and great, whether they bee of
2. our familiar freindes, and nighe ac-
Jam.5.15. quaintance. or whether they be ſtrang-
ers and ſuch as we doe not know.

12

Faith is not without prayer.

IT is a true token that we haue pro-
fited in the word of God, if ſo bee
that we haue an earnest deſire and af-
fection to pray vnto God, and ſo that
our ſoules doe (as it were) breathe &
thirſt after it from day to day: for that
man, which ſaith that hee truſteth in
God

God and belieueth the Gospell, and in the meane while maketh no accōpt of prayer: hee sheweth himselfe to bee but a scorner and an hipocrite. For if wee receive the promises of God, & if wee bee assured of that whiche hee saith, wee must then seeke him, for as he promiseth to bee our father and sa-
uour, so he calleth vs vnto him, hee teacheth out his hande vnto vs, hee seeketh nothing, but as we are called to the knowledge of his truth: so wee should come and praye him to accom-
plish those things whiche we haue ho-
ped for at his hands. And therfore al-
they that are negligent to praye vnto
God, do gine a great token that they
never tasted of his promises.

Ps.34.13
Coll. 4. 2.
Luc. 18. 1.
1. Thes. 5.
17.

13
Of Prayer.

W^ee muste not onlye pray for the
faithfull whiche are our bre-
thren alreadye, but for them
that are verie farre of (as the poore
infidels and vnbelleuers) althougle
there seeme to be a great distaunce &
difference between both, yet must we
notwithstanding haue pitty and com-
passion.

passion upon their destruction, to the
ende that wee maye praye unto God
that he woulde drawe them unto him
selfe.

14 Loue is a token of Adoption,

GOD hath adopted vs to bee his
children, if we be the members
of his sonne Jesus Christe.
Whiche cannot bee, vntesse wee bee
ioyned together in brotherly loue
one towards another. If we seperate
10.15.35. our selues from them whom God will
1.10.3.15 haue to be his owne, wee deuide in
1.10.4.20 sunder (asmuch as lieth in vs) the bo-
die of our Lord Jesus Christ, and
so banishe our selues from the king-
dome of heauen.

15 The price of our redemption.

VWhereas sinne, Sathan, dreathe
Hell and damnation helde vs
in captiuitie, we are now deliuered
from the tirannie of all the by Christ
Jesus crucified. Firste hee overcame
sinne, when beeing the sonne of God,
in the shaps of a reprochefull man, as

to edifie in the feare of God. 13.

an innocent lambe deseruing no punishment and yet suffering moste cruell punishment and bitter deathe, gaue hymselfe a ful and perfect sacrifice for our sinnes. And when sinne was by his death and passio destroyed: death also in the same victo:ye was disarmed and maymed: For sinne is the sting of death, & when death had lost his sting & was conquered in Christis resurrectio frō death: Sathan also lost his strenght & power which only rested vpon them which through sin were in daunger to death: for the rewarde of sinne is death. Finally because hel onely devoureth those which through sinne and death are slaves vnto sathan it followeth that when the other three were by him so mightily vanquished: hell also with all the daunger thereof was subdued, and we deliuered from all their tirannie.

1. Cor. 15.

56

Ro. 6. 19

16

The end of our redemption.

Our Lord Jesus Christe hath payed the price of our redemp-
tion, and hath deliuered vs frō the captiuitie of sinne, sathan deathe
and

14. Fruitefull instructions,
and hell, that we might walke before
him in holinesse and righteousness al
the dayes of our life. Moreover wee
are baptised into the death of Christ
and as we are pertakers of his death
so shoulde we be pertakers of his resur-
rection: to the end that as Christe is
risen from death so also wee shoulde
rise from the death of sinne, vnto the
life of righteousness. Furthermore
Rom.8.17 by the benefite of Christes passion we
are made heires of God with him, &
children of light, And therefore wee
shoulde walk according to our calling
& haue no fellowship with the workers
of larknesse, neither passe our tyme
in vaine delights, but put on the lord
Jesus Christe, and not satisfie the
lustes and desires of the fleshe. Wee
Eph.2. 19. are also by profession citizens of hea-
uen, and of the housholde of God: our
conuersation therefore shoulde bee in
heauen with a manifeste declarati-
on of the contempt of this miserable
wold, and the transitory vanities in
the same.

17

Christ is the true shephearde.
Our Lord Jesus Christ hath pro-
mised that if we hold him for our
sheap.

shepheard, hee will not suffer the Di-
uel to haue any aduaantage of vs, but
he wil dispence the vertue and powre
of God his father whiche shall ouer-
come all bys enemies, and therefore
we shalbee well defended if wee haue
Jesus Christ to bee our capteine and
guide. For the which cause we must
learne of him to bee Sheepe, and to
walke in his obedience, and to cōmit
our selues to his protection: and that
we may do so, wee muste consider the
frailtie that is in vs: For when wee
once know that we shold quickly be
ouercovie of Sathan, if we were not
vpholden and maintained by a grea-
ter vertue: it wilbe as a spurte vnto
vs to moue vs to haue our whole re-
course vnto GOD, and to call vpon
him with a lhumblenes & carefulnes.

18

Wee cannot merit Gods fauour.

If wee stande in talke of a quiting
our selues before God it is certayne
that wee can finde nothing in our
selues worthye suche a reconciliation
or that maye come any thing neare it.
And therfore it standeth vs vpon to
search

Io.10. 17.
Eze.54.23.
Esa.40. 11

15 Fruitefull instructions,
search out neede and want in Christ
Jesus, how by the price of his bloon
we are reconciled to God his father,
and that wee haue free accessse giuen
vnto vs, so that we may boldelie and
confidently call vpon him.

Io.15.5
2,Cor.3.5

19
Jesus Christ muste sanctifie our
prayers.

So often as the faithfull doe settle
themselves to pray vnto GOD,
they muste knowe that all their
prayers must be sanctified and conse-
crated by the blood of our Lord Iesns
Christ. For if in prayer wee doe not
ground our selues vpon the grace of
the onelye Mediatour, that was gi-
uen vs, we must needes be in doubt
and perplexitie, all our prayers are
polluted and vncleane: There is no
meane to sanctifie them and to make
them stande good and stedfast before
God, unlesse they bee watered by the
bloud of Christ, as the scripture also
sheweth that if we pray not in Faith
and certainty, we shall never profitte
any thing at all. When we come vnto
God we must be out of doubt that we
praye

Iam.1.6
Mat. 11

24

to edifie in the feare of God. 17

pray (as it were) by his mouth, and his wil must be a rule that can never deceaue vs, so that we maynot swarue from it the least iott that may be, neither to the right hand nor to the left. For God will not be prayed vnto but after his owne will, and not according to the fantasies of men. He.11.6

20

Christ the onelie mediator, and why so called.

Only Saviour Christ is not onelie called a Mediator in respect hereof that hee reconciled vs to God by his deathe at once, But because hee appeareth now before the Maiestie of God, to thend that wee might be heard by his meanes. For these are two thinges whiche cannot be sundid, as namely the death and passion of the sonne of God, and that he now maketh intercession for vs. 1. Tim.2.5 Moreover, Jesus Christ is called the onely Mediator, not onelie because he now maketh intercession for vs, but also because he suffered death for vs, and therefore we cannot glorie this office vnto the sancts, but wee muste make

18 Fruitefull instructions,

make them our redemers, and so cast
Christ cleane away the whiche is an
horrible blasphemie.

21

The Gospell a necessary witnessse
of our saluation.

IT were to smal purpose that Iesu
Christ had redeemed vs from euer-
lasting death, and had shed his blood
to reconcile vs to God, vniessse wee
were certisfed of this benefitte by
meanes of the Gospell, for it is faith
that bringeth vs into possession of this
saluation: And although we finde it
not but in the person of our Lord
Iesus we must needs come thither:
yet if we haue not this keye of faithe,
Iesus Christe shall bee (as it were)
strange unto vs, and all that he suf-
fered will nothing at all profit vs, as
indeed it doth not the belong unto vs

22

Wee are called by the Gospell.

Whensoeuer the Gospell is pre-
ched, wee haue to knowe and
consider, that it is to make vs
pertakers

to edifie in the feare of God. 19

partakers of Jesus Christ that being
ingrafted in him, wee mighte haue
parte and portion in all his riches &
whatsoever he hath may be ours. For
seeing it hath pleased him once to be-
come our brother, we neede not doubt
but in taking vpon him our poore &
wretched estate, he hath made such an
exchaunge with vs, that we might be
riche in him. By the preaching of the
Gospell, God calleth vs vnto himself
and it wilbe neither in vaine, nor lost
labour if we come accordinglie.

Heb.2.11.

23

The perfection of Wisedome.

God hath gluuen vs the perfecti-
on of wisedome in the holy scrip-
tures: and therefore no man
shoulde geue himselfe to fables and
foolish questions, which are not pro-
fitable to edification, but cleaue faste
and content himselfe with the worde
of God, and with the trueth of doc-
trine conteyned in the same. For the
which cause wee are commaunded to
try all thinges, and keepe that which
is good. For the Dvile cannot so cu-
lour his lies and deceipts, but when
wee

1.Th.5.21

23 Fruitefull instructions,

wee come to the touchstone of the
woerde of God, wee shall then knowe,
what is to be receaued, and how we
may well discerne it from false doc-
trines, and from the forged and coun-
terfaite practises of mens deuises.

24

The ende of the Lawe.

THE Lawe of God doth not on-
ly teache vs howe wee ought to
live with our neigbours being
conuersaunt with them, without de-
ceipt, malice, or violence, and how to
serue God in holinesse and righteous-
nesse: but the cheefest ende of the law,
is to leade vs to Christ, to seeke our
saluation in him. For it hath pleased
God to receaue vs into his fauour by
the meanes of his onelye son, because
we are washed and made cleane from
our filthinesse, because he hath payed
our debtors, whereby we were in dan-
ger to everlastinge death: And finally
because we cannot bee iustified by the
deedes of the lawe, or our owne me-
rits, but by the free goodnesse of our
God. The lawe conteyneth nothing
contrarye to the Gospell, and if wee
consider

1. Tim. 1.5

2. Cor. 6

Ro. 5.1
Gal. 3. 10

consider rightly, wee shall finde that the Gospele is a simple expounding of that whiche Moyles preached before: and althoughe there was a darknesse in the shadowes and figures of the lawe: And that God was not in some respecte so gratioues vnto the olde fathers as vnto vs: yet notwithstanding the substance of the Gospel is drawn from thence, and wee haue the same 1. Tim. 1.5 faith which theyhad that liued before Heb. 11.2. the coming of our Lord Jesus Christ. Great cause haue wee therefore to profit in the Lawe of God, & to take heede we lose not so great a treasure.

25

Loue the fruite of Faith.

Loue proceedeth from faith which carrieth with it a good conscience and a pure harte and so is loue the fruite of Faith: whereby wee knowe that which is secret. Moreo-
uer we must knowe that faith is not a wandering option, it consisteth not in talking well: but it is a lively knowledge rooted in the harte, for therein God offereth himself vnto vs & will haue vs for our parts to come vnto

unto him.

26

The spirit of Faith, is the spirit
of loue,

The same spirit, whiche is the spirit of Faith and persuadeth our consciences to beleue the vnspeakable goodnesse and mercie of God towards vs in Christ Iesus, is also the spirit of loue, and enflameth our hartes earnestlie to loue so bountifull and so mercifull a God, that

Io.3.16

1.10.4.9.

vouchsafed (when we were yet his enemies) to giue his dearelie beloued sonne to death for vs. Now, if by the motion of one spirit we doe by faith assuredlie know Gods goodnesse toward vs, and by the knowledge and true sense thereof do loue him for the same: needes must there follow obedience to his will, and perpetual studie to please him. Faith then of necessitie bringeth forth loue, and loue bringeth forth obedience to his will.

Io.14.13

He that loueth me (saith our saviour Christ) keepeth my sayings. This loue then shoulde lead vs to obedience this loue shoulde be the roote of all good doings, and not of a pround hope

to

to edifie in the feare of God, 23

to merit Gods fauour and everlast-
ing life by our owne good woorkes.
For when wee haue done all that we
can doe (as Christe witnesseth) wee
haue not (yet) done so much as of due-
tie we shold doe.

Luc.17.10

27

Faith it is that iustifieth.

HE sheweth himselfe to be a pre-
posterous interpreter of the
lawe, whose seeketh to be iustified
by the woorkes thereof: because the
Lawe was giuen to this ende, that it
might leade vs by the hande to ano-
ther righteousnesse, Whatsoever the
Lawe teacheth, whatsoever it com-
maundeth, whatsoever it promiseth, Ro.5.1
it hath Christe always for his marke, Ro.10.4
and therefore all the partes thereof Gal.3.24.
are to bee directed vnto him, And
that cannot bee, vntesse we being
spoyled of all righteousnesse, confoun-
ded with the knowledge of sinne, doe
seeke for free righteousnesse of him on
lie, For although the lawe of righte-
ousnesse doeth promise a rewarde to
his obseruers: Yet after it hath
brought all vnder guiltinesse, it substi-
tuteth

24 Fruitefull instructions.

Ro.3,20. tuteth a new righteousnesse whiche is
not gotten by the merit of works, but
being freely giuen, is receaued by
faith.

28

The vse of the Lawe.

Col.2. 14. **T**he Lawe is ginen to condemn
vs, to th'end we should seeke sal-
uation in our Lord Iesus Christ
forasmuch as in our selues there is
nothing but condemnation. And al-
though the childre of God are exempt
and set at liberty from the curse ther-
of, by the grace of our Lord Iesus
Christ, insomuch as hee hath put our
the hand wriiting of ordinances that
was againste vs, and fastened the
same vpon the crosse, to the end that
when we shall come before the judg-
ment seate of God, wee might be ac-
quited and discharged: yet notwithstanding
because of our manifold cor-
ruptions and superfluities: God ap-
plieth his law to stirre vs vp to good-
nesse, and to correct our vices that
our hartes should not be hardened: &
therefore wee ought to submitte our
selues vnto it willingly, and not bee
like vnto the wic^t whiche must bee
constrained

to edifie in the feare of God. 25
constrained thereto by force.

29
The Lawe and the Gospell.

The Law was giuen after a fearefull and terrible manner, and it brought nothing but deathe and cursing: And the Gospel bringeth vs life and saluation. In the law there was (as it were) a vaile & couering, and God spake (as it were) in a shadowe, but in the Gospell hee reuealeth himselfe face to face, and not onelye in a naturall image but to the end that we should haue our shape turned into his glory, and that we should profitte therein from day to daye. In the gospell we haue the summe of righteouenesse as saith the Prophet Malachie, wherein God saith not that hee will make his worde as a lampe as before in the Lawe: but it is saide that the sun of righteouenesse shall arise, and vnder his wings shalbe perfect health as the Apostle also declareth, that the doctrine which is nowe set fforthe is not darke and obscure. For God hath in such sorte taken order for what soever was expedient for the perfecti-

Ex.19.18.
Deu.4.11.

Mal.4.2.

Bi. on of our

on of our saluatyon that we see clearelie in the doctrine of the gospel, what soever is necessary and requisit for vs wee neede not any more goe seek the starres, seing wee haue the Sunne that shineth so brightlie: and therfore let vs learne to bee content with the Gospell, forasmuche as God hath ginen vs such a direction as he knoweth meete for our saluation.

20

The Lawe and the Gospel,

Ro.3.20 The Lawe sheweth vs our sin, the
 Ro.1.29 Gospell sheweth vs remedie for it
 Ro.7.7 The Lawe sheweth vs our condemna-
 Col.1.6 tion, the Gospell sheweth vs our re-
 Ro.4.15. demption. The Lawe causeth wrath,
 Act.14.3. the gospell is the worde of grace: the
 Io.1.29. lawe is the worde of dispaire, the
 Ro.5.10 gospell is the worde of comfort, The
 Lawe saith pay thy debt, the gospell
 saith, Christ hath paid it. The Law
 saith thou art a sinner, dispaire and
 thou shalt be damned: the gospell saith
 thy sinnes are forgiuen thee, be of good
 comfort, thou shalt be saued. The law
 saith, make amends for thy sinne: the
 gospell saith, Christ hath made it for
 thee.

thee. The lawe saith, the father of heuen is angrye with thee, the gospell saith, Christ hath pacified him with his blood. The Law saith where is thy righteousnesse goodnesse and satisfaction: the Gospell saith, Christ is thy righteousnesse goodnesse, and satisfaction: The law saith: thou arte bound and endebted to mee. The gospell saith, Christ hath deliuered thee from them all. He that beleueueth not Gods wozde, beleueueth not God him selfe, the Gospell is Gods wozde, therfore he that beleueueth not the gospell, beleueueth not god himselfe.

31

Difference betweene the Lawe
and the Gospell.

There is nothing more necessarie
and comfortable for troubled con-
sciences then to be well instructed in
the difference betweene the Law and
the gospell: and therfore is the church
of Rome in the to blame in this be-
halfe, because it confoundeth together
these two, being in nature so diuers
and contrarye one from the other: as
threatnings and promises, things te-

B ii.

porall with things eternall: sorowefull things with glade tydings, death with life, bondage with freedome &c. teaching the people that whatsoeuer the Lawe saith, the gospel confirmeth and whatsoeuer the gospell saith, the same is agreeable to the law, and so make they no difference betwene Moses and Christ, save onely that Moses(say they) was the giner of the old law, and Christ is giner of the new and more perfect law. And thus imagine they the gospell to bee nothing els, but a newe Law giuen by Christ bynding to the promises thereof, the condition of our dooings and deservings, no otherwise then the old law, And so deuyde they the whole lawe after this distinction into thre parts the Lawe of nature, the law of Moy-ses, and the Lawe of Christe, And as for the Gospell, they saye it is reuealed for none other cause, but to shewe to the worlde more perfect preceptes and counsailes, then were in the olde lawe: to the fulfilling whereof they attribute iustification, and so leaue the poore consciences of men in perpetuall doubt, and induce other mansfolde errors: bringing the people into

to edifie in thefeare of God. 29

a false opinion of Christ, as though he were not a remedy against the law but came as an other Moyses to giue a newe lawe to the wold. Furthermore as they make no difference bee-
tweene the nature of the Law, and na-
ture of the Gospel, confounding Mo-
ses and Christ together: Soneyther
do they distinct or discern the time of
the law, and the time of the Gospel a
sonder. For where S. Paule bringeth Gal. 3. 24.
in the lawe to bee a Schoolemaister
& limiteth him his time vnto Christ,
and saith that Christe is the ende of
the Law, that is, whereas the Lawe Mat. 5. 34.
ceaseth, there Christ beginneth, and Ro. 10. 4.
where Christe beginneth, there the
law endeth. They contrarwaise make
the Law to haue no ende nor ceasing,
but gine to it immortal life and king-
dome equall with Christe, so that
Christ & the lawe together do raigne
ouer the soule and conscience of man
whitch is untrue. For either Christe
muste gine place and the law stande:
or els the law. (the condemnation and
curse of the law I meane) muste ende
and Christe raigne. For both these
Christ and the Law, grace and male-
diction, cannot raigne and governe

W ij. to-

30 Fruitefull Instructions,
together.

32
Of the true worship of
GOD.

Ex.20.2.3. **T**he Lord our God doth straight
Mal.1.6. lie charge vs in the firste com-
maundement of the firste table
Mat 10.28 that we reserve vnto him onelie, hys
Ier.10.7 whole honour, not gining anye parte
Ps.135.6. thereof to anye other. That wee loue
and feare him aboue all, that wee ac-
knowledge him alone to bee our go-
uernour and guider of al things, of
whom we receaue all our beneficces.
And finally that we make our prayers
to none other but to God alone. For
inasmuch as he is God alone, and be-
Iam.1.17. sides him there is no other: and can
Ro.10.14. and will doe all thinges for vs, which
are needfull aswell for our soules as
bodies. **C**lee must not goe vnto them
which are no Gods, neither any other
where to lecke those things, which ca
be perfourmed and geuen vs by none
but God onely. **T**he man that will
truely examine himselfe in this com-
maundement, must well consider with
himselfe, what doubting and mistrus-
ting

to edifie in thefeare of God. 31

ting he hath had of Gods helpe in ad-
uersitie, what vnlawfull meanes hee
hath vsed to helpe him by, in his feel-
dome or carelesse resorte vnto him in
his prosperitie, aduisedly considering
that the lawe requiring soundnesse in
our whole nature, aswell in thought,
as in deed, accurseth him that conti-
nueth not sonnde in all that is com-
maunded. By this meanes we shalbe
brought to see what neede wee haue,
of the obedience and bloudshed of Je-
sus Christ, and so shall the Lawe be
come our Schoolemaister, to bring
vs vnto Christ.

Deu. 27.

26.

Gal. 3. 24.

33

What signifieth the deliueraunce
out of Ægypt

VVhereas the Lordemaketh me-
tion in the beginning of his
lawe, of the deliueraunce from the
bondage of Egyp: we muste under-
stande, that as concerning the bodie,
it is peculerly to bee referred to the
people of Israel: Howbeit it doth in-
differently belong vnto vs all, in that
we are redeemed by Christ, from hel-
the diuell, sinne and death. For wee

Ex. 20. 2.

B. llii.

are

Eph.2.3, are the children of Adam by nature accursed and inheritors of death. wee haue nothing in vs but sinne, and so consequentlie we muste needes be accursed before God. Let men please to magnifie themselues as they list, yet beholde the ir birth, beholde their nobilitie, they are but bondslaues of Sathan, they haue a sinke and botomelesse gulph of corruption in them they are worthy that the wraethe and malediction of God shoulde fall vpon their heades, bresly, being banished from the kingdome of heauen, they are giuen ouer to all misery, & wretchednesse. Now our Lord & God, by the hand of his sonne, hath hence deliuered vs. He hath not sent a Moses, as to the people of auncient tyme: but not sparing his only sonne, he hath deliuered him to death for vs. Being then ransomed with so deare and inestimable a price, as is the holie and sacred bloud of the sonne of God: We ought wholly to yeald our selues vnto him, So then, in steade that it was said to the auncient people, that God had deliuered them out of the land of Egyp, it is now saide, that wee bee redeemed from the bondage of Sathan

than, to liue vnto the Lorde, as the Ro.14.8
Apostle speaketh, that we are not our 1.Cor.6.
owne. Wherefore it behoueth the
faithfull, that they presume not on the
libertie to doe what seemeth them, &
to liue every one after his owne luste.
For our Lord Iesus Christ therefore
died, and rose againe and reuived,
that he might be the Lorde both of the
quick and the dead. And therefore it
is good reason that he shoulde haue the
soueraigne rule, seeing he hath not spa-
red himselfe for our redemption and
saluation. Ro.14.9.

34
Wee muste worship God alone.

VVe are straightlie forbid-
den of the Lorde to wor-
ship anye together with
him, or to admit any worship of him, Ex.20.3.
beside his owne which he hath left us
in his word. The Lorde would haue
vs to seeke all good thinges at his
hands alone, and cannot abide that
wee shoulde haue other Gods before
his face. For inasmuch as he hath ta-
ken vpon him to care for vs, and to
honor himselfe, by shewing forthe the

34 Fruitefull instructions

1.Pet.5.7. treasures of his grace vpon vs, it shal not be lawfull to darken the lighte of his goodnesse, by seeking to obteyne that, at the handes of any other, the gifte of whiche hee hath reserved to himselfe alone, for the glory & praise of the riches of his grace. For let vs be assured, that whensoeuer we seeke to any other then him, for any part of our welfare, we doe(as it were) hyde the brightnesse of his face, that he cannot be seene in the full shewe of his mercie, howe he is affected towards vs, while they by stepping betweene, conueye some praise of the gifte and mercie to themselues. Heere wee see, all passage to the virgine Marie, angels or saintcs, (whatsoener) to bee stopped vp, and the waye to God opened vnto all in their necessities, to runne thither with an assured hope ease, comfort and refreshing, by reason of the promise

Mat.11.28

35
Images are forbidden in the
Lawe of God.

B Ecause there is no comparison
betwene God, whiche is an e-
uerlasting

uerlasting spirite, incomprehensible, and a materiall bodye, mortall, corruptible and visible: therefore the Lord commaundeth vs in the second commandement of the first table, that we shoulde not represent him in anye visible image. Hee forbiddeth not the making of all kinde of images, but when they are made to some superstitious ende, as either to expresse the Godhead: or by that meanes, to bring him somewhat nearer to vs, or to our use: or to stirr vp or kindle in vs anye kinde of deuotion, or as we commonlie saye, to put vs in a good minde. If we come, where they are, we must not bowe vnto them, nor worship the, neither for there owne sakes, whiche is y grosser errour: nor yet for others whome they are made to represent, whiche also is bad inoughe. God is more excellent and greater, then that he may be represented by any image. For when as heauen and earthe, and all thyngs conteined within the compasse of them, cannot represent God, muche lesse shall vile images made with mens hands doe the same, which haue neither life nor mouing, nor any thing at all, like vnto the most mighty God

Ex. 20.4.
Deut. 5.8.

Esay.44.9 ty God, as witnesseth the holy Ghost
 Act.15.20 by the mouthe of the Prophets. Fur-
 & 17.6. thermore the Apostles of Christ them
 1.Cor.5. selues with one consent and very ear-
 11. nestly haue forbidden Christians the
 Ro.1.23. worshipping of images, and before
 time the holy prophets haue prophect-
 ed, that the churche of Christians
 should haue no images.

36
 Idolatry is enemie to the true
 seruice of God.

Great reason it is, that we shold
 bee carefull first of all to serue
 God, and to yeelde vnto hym
 onely the honor and glory which bee-
 longeth vnto him. And that we maye
 well begin to doe so, we must abhore
 idolatry, the whiche the wise man cal-
 leth vanity and lies, and so likewise
 do all the prophets in diuers places.

Pro.30.8. In all ages and amongst all nations,
 Esa.41.29 it is, and hath bene vsuall that the i-
 & 44.9. dolaters (euен those whiche are the de-
 Ier.2.5. uontest) do glorie themselues vnto dis-
 & 10.3.14. honestie, filthinesse and vncleannessse,
 15.& 14. vnto oppression and crueltye, euен w-
 an vnbriideled lust and desire. And the
 prophets

to edifie in the feare of God. 37

prophetes also doe make greate complaints therof, & do reproch the idolaters, that they haue forslaken God, an that they haue their handes full of bloud. So then, if wee will beginne earnestlie to serue God, we muste begin first to hate idolatrye, following the doctrine that Iacob gaue to his household, and God in the beginning of his Lawe. And heerewithall lette vs learne to renounce our owne wits and be willing to be broughte to the knowledge of the everlasting power and diuinitye of God, that wee maye gloriſie him as God, and not turne away our selues from him, vnto superstition and idolatry, the whiche if we shoulde do, wee shall deserue to haue the wroth and indignation of God, to be poured vpon our heades, as vpon the wicked and vngodly, and to giue vs vp vnto a reprobate minde, for to condemne vs eternally.

37

God, and not images is to be worshipped.

AS we may not take vpon vs to worship any besides the Lorde, no

Ex.20 4.

Esay.20. 4

Deu.5.8.

no more it is lawfull for vs to giue any worshipp to the Lord, but onely that whiche is allowed in his woynde. And therefore hath hee forbiddon vs to make any grauen image, imagining that waye to please him, and to do a woyke acceptable in his sighte. For some of those whiche bowe vnto grauen images, thinke and say, that the Lord is serued therein, and that they do it not vnto the image, but vnto the Lord represented vnto them in the same. But the Lord in the commaundement, forbiddeth aswell the false worship of the true God, as the giuing of any parte of his true worship vnto a false God, I meane vnto any besides the onely true God. It commeth all from one fountaine, to dare be bolde to giue vnto him anye worship besides that whiche he hath comaunded, and to worshippe any other besides himselfe: which thing he hath in many places plainly forbiddon. And so he represteth this intollerable boldenesse of man, that in his owne deuotion will presume to please the Lord, either in the worshipping of others or in any other manner of worshipping him, then he himselfe hath o-

pened

to edifie in the feare of God. 39
pened in his worde,

38

We muste worship God accor-
ding to his worde.

WE are instructed of the Lorde
to do nothing as seemeth vs,
especially when there is anye
question of the seruice of God, that
we attempt nothing after our owne
fantasies, but that wee followe in all
simplicitie, that which he appointeth
by his worde, without adding of any
thing vnto it whatsoeuer. For assone
as we shall haue declined never so lit- Deut.4.2.
tle herein, what euer wee alledge to & 12.32
make our cause good, God wil not
leaue vs vnpunished. For it is no
valne threat when God saith in this
second commaundement, that he is a Deut.5.9.
Jelous God, which visiteth the ini-
quity of parents vpon their children
Wherefore let vs note first of all, that
soasmuch as we are by nature over-
much given to idolatry, this threat-
ning of God, commeth always before
our eyes, to the ende we presume not
to mingle any thing with his worde,
or to devise any kind of idolatry, but
that

that we serue him purely according to his nature, and not according to our fantasie. Secondly we muste not pretend our good meanings, to iustifie that we shal haue invented and deuised: but contrar iwise let vs remem-

1. Sa. 15. 12. Hosea. 6. 6. Mat. 9. 13. & 12. 7. ber that the principall seruice whiche God requireth is obedience. When we knowe not which is the true religion, neither can discerne who is the

true God, it is no maruell if all our senses wander, and wee runne hither and thither without any right directing of our wayes: But when GOD hath once declared himselfe vnto vs, and we know his truth, then is there great reason, that all our dreames fal to the grounde, and that wee abide stedfast in that wherof we haue knowledge. When God nameth himselfe to be ielouse, he meaneth thereby (without doubt) to signifie, that he wil not suffer his honor to be violated, or hee himselfe to bee robbed of that which properlie belongeth vnto him, to haue it giuen to creatures, for hee cannot patiently endure any such treacherye.

Ex. 20. 5.

The Lord our God doth not onely threaten them which by idolatry are turned away from his Lawe, in saying onely that he wil punishment them in their owne persons, but he extendeth his vengeance to their whole posteritie. I am (saith hee) a ielouse God, which punishment the iniquity of the fathers vpon the chil-
dren. The which sentence at the firste sighte, seemeth to be not well agreeing to the iustice of God, and also contra-
ry to naturall reason. For God saith
by his Proph. Ezechiel that the sonne Deu.5.9.
shall not beare the iniquitie of the fa- Eze.18.20
ther, neither shal the father beare the
iniquity of the sonne, but the righte-
ousnesse of the righteous, shalbe vpon
him, and the wickednesse of the wic- Deut.24.
ked shalbe vpon himselfe. The Lord
moreouer reprooueth the Jewes for
this blasphemie which ranne muche
in their mouthe, and wherof they had
made a cōmon proverb: Our fathers
haue eaten soure grapes, and the chil- Eze.18.2.
drens teeth are set on edge. But yet
for all this, when the matter shall bee
well considered, there will no contra-
rietie be founde in these two places.
For as concerning the place of Eze-
chiell

chiell, God vnderstandeth no other thing, but that those which are punished of him, cannot alledge their innocency, that they cannot say that god doth them any wrong or iniurie, if he vse them sharply: For they shall finde themselues guiltye every one in hys owne person, and that he shalbe declared just, whē every one shalbe, that he exceedeth neither measure nor reason. Nowe this also is certaine, that whē God punishmentneth the childē because of the fathers, yet ceaseth hee not to bee just in his chastisements: for the childeyn on their parte, being wel examtined shalbe found faultie. They can no sooner come foorth of their mothers wombe, but they commit many notable and manifest sinnes: , and such as might be knowne to the woldē. We are every one of vs by nature vnder the curse of God, so that wee haue no occasion to find fault with God, when he leaueth vs in this estate. And as he sheweth his fauour toward his seruaunts, when he doth blesse their posteritie, so doth he shew his vengeance towardes the wicked, when hee suffreth their childē to continue in their cursed state.

Px. 20.5.

Psa. 61.5.

Eph. 2.3,

W^c

We muste not take the name of
G O D, in vaine.

N the third commandement of the
first table, the Lorde doth not onlie
forbid vs to abuse and blasphemē Ex.20.7.
his blessed name by perjurie: but for Deu.28.
biddeth aswell, all vaine and super- 58.
fluous othes, he chargeth vs to vse his Ier.10.6.
name with a moste high reuERENCE, Psal.8.1.
whensoeuer we either speake or think 1.Chr.29.
vpon him, that wee blasphemē not 13.
his name, by coniuring, witchcrafte Deu.18.10
sozcerie, neither by cursing nor anye 11.12.
such like: that we never sweare by the Esay.8.19.
name of God in our common talk, al- Mal.3. 15.
though the matter be never so true. Gal.5.20.
For as the name of God is holie, so it Mat.5.34.
behoueth vs to take diligent heedē, 35.36.37.
that we doe not in such sorte name it
that either we may seeme to passe light
ly of it our selues, or geue to other oc-
casion to haue it in small reuERENCE.
The name of God is vnhallowēd first
when we thinke not honorablye and
wortheile of him, when we murmurē
against his iudgements, wrode', and
doings, and boldly set our selues a-
gainst

gainst them: and as often as wee doe not call vpon, and praise the name of God, when we are vnthankful to-wards him, when we denie his name, when we sweare not only by his name but forswear our selues, and vngod-ly vse the power and maiesty of God, his passion and woundes in horrible cursings, The name of God is also prophaned, when as it is rashly and often vsed without any profitte or ne-cessitie, as when we vse the name of God in all our sayngs and speaking. God requireth the sanctifying of his name, whereby wee iudge well and thinke honorably of him and of his workes, and count nothing more ex-cellent, better, or more precious, then the name of our God, and that we i-magine and speake nothing of the iudgementes workes and deedes of the Lord, but that which is holy, be-cause that we doe not acknowledgi him onely to bee God, but also our Lord and God.

41
The name of God muste be vsed
with reurence.

The

The Lord hath lent vs the vse of his name to determine our doubtes, and decide our controversies, that be of great importance, and cannot otherwise come to lighte: and that with such reverence, as vnto his honor appertaineth. Hee hath not left it to wait vpon our vaine words, and talke of no importance, to serue where our humoure will place it. So that men are alwayes guilty of highe treason against his glory in the vse of his name, vntesse both the waightnes of the matter they haue in had, & their reverence in the manner of dealing therein, shall excuse them. A man can no waye bee vnreverent towarde his name, but he shall in so doing bee guilty of his dishonor. For those things wherein he hath left the marks of his glory, as his name, his worde, and his sacraments: by the vse or abuse of them, doe truely witnesse of the harte how it standeth affected towards the honoring of him. There was never man founde truelye honoring God in his hearte, whose young was defiled with vnlawfull swearing, and often vnreverent vsing of his name. The excuse

cuse therefore is vaine and utterly untrue, that swearing is but a custome of the tongue, and that their hart standeth reverently affected towards his name and glorie. For it is the wante of reverence in the hart to God, that semeth out such filthines at the mouth. And the long continuance of that impudency in the hart, hath brought the fruite thereof into the mouth, whiche witnesseth sufficiently the corruption that is settled inwardly in the heart. Our communicacio must be, yea, yea nay nay: that which is more commeth of euill. It is vnlawful to sweare by any creature, because an oth hath in it, an acknowledgement of superiorite and of iudgement vnto that wherby we do sweare, euен to iustifie truthe and to revenge falsehood and wickednesse, but much more vnlawfull it is to sweare by **Masse: Mappens**, roode or any such names and significations of idolatrie.

42

We muste not sweare at all.

WE ought to beare such a reverence to the name of God, that al othes be laid aside, and banished

nished from among vs, but as necessity requireth when God suffereth vs to borow his name. Otherwise we ought to follow that forme of speeche which our Lorde Iesus Christe hath prescribed, as handling our matters in all simplicitie: for all which is besides this, is euill, and condemned by the Lawe, as namely, if we take the name of God in vaine. And withall let vs note, that all superfluous othes and those in which the name of God is not honoured as it deserueth, haue in them a double euill. For first, when men let them flie so at al aduentures, it is a signe that they scarce make any accompt what they say. Secondly, if we consider from whence this common swearing proceedeth, wee shall finde that from no other thing, but that men be such liars, so full of falsehood and deceit, that when they speak the one to the other, none can beleue that it is true which is saide. So then it must needes be, that there is in vs great wickednesse, considering that when God hath giuen vs a tongue, it is in parte to communicate one with another: For our tongue is the messenger of the harte, whereby wee expresse

presse vnto others what we haue con-
ceiued in our minds. Wherefore let
vs learne to vse in this thing such so-
brietie as God commaundeth, and let
vs not sweare without great necessi-
ty, and being thereunto required: and
although there are some so vtterly
voide of conscience and religion, that
they make no accompt of swearing by
their Faith: yet let vs know that this
name of Faith ceaseth not therefore
to be in p^rice before God: for he hol-
deth it deare, and it is an hallowed
thing vnto him, which neither can,
neither ought to be vnhallowed, ex-
cept we wilbe in great fault, and in-
curre the daunger of the threat, pro-
nounced in this third commandement.
So it is not sufficient not to haue
pronounced exp[re]sly by God, but wh[en]
one sweareth by his faith, or taketh
any confirmation from that, which
hath any signe of the Maiestie of God
his name is vnhallowed in this thing.
If this nowe be true, as (indeede) it
is most true: what then shalbe said of
those, which vse false othes to disguise
their purposes, which sweare rashly
euen to spoyle themselves with othes:
yea to despite God by their execrable
blasph-

blasphemies, insomuch that hee hath neither flesh nor bloud, nor any thing else which they spare? These are not onely holden faulty, for abusing the name of God: but because they use him to the greatest, and moste execrable reyouch they may doe,

Men ought to deale together in
sincerity, that swearing may
be vtterly excluded.

ALL kinde of othes are unlawfull, which by any abuse do profane the name of God, to the reuerence wherof they ought to serue. Men therefore ought sincerely and in good faith commonly to bargain one with an other, because that the simplicitie and true meaning of their talke shalbe no lesse then an othe amoung them which regard not sincerity. And certainly it is an excellent order in correcting faultes, to note and mark the springs out of which they flowe. For whereof commeth such promptnes in swearing, but because in so great vanity, in so manie deceits, in such inconstancie and wauering, nothing is

C i. credited.

Mat. 5. 34 credited. Our Sauiour Christ ther-
fore requireth vs to be circumspect in
our talke and constant in our words
that we neede not sweare at al. He
teacheth vs howe we shold bargaine
as namely, that we be simple and con-
stant in that thing which once we af-
firme or deny: if we affirme any thing
to do it truely, and if wee denye anyt
thing, to denye the same also truelye.
The like manner of speech also the A-
posotle Paule vsed to the Corinthians,
saying, When I was thus minded,
17. 18.

1. Cor. 1. 17
Rom. 3. 4
Esay. 9. 17
Rom. 3. 4

Did I vse lightnes , or minde I those
things which I minde according to
the flesh, that with me shold be yea,
yea, and nay nay? God is faithfull
our wozke towards you was not yea
and nay. Men very seeldome doe vse
to affirme or deny truelye that which
they think, but are delighted with lies
and that is the cause that wee haue
such indenting, such folding and bin-
ding in obligations, as though there
were no credit in men at all , whiche
vndoubtedly is very small . Now be-
cause this is the true kinde of barga-
ining, when men speake no moze with
their tongues, then they think in their
hartes:our Sauiour Christ pronomi-
ceth

to edifie in the feare of God. 51

ceth, that whatsoeuer exceedeth is sin.
Neither is their iudgement to be al-
lowed which think him to be in fault
of the oth, that wil not beleene him þ
speaketh: for Christ teacheth that we
are in fault that wilbe constrained to
sweare: for if there were any fauful-
nesse among them, if they were not
wauering and double tongued, they
would haue simplicite & true dealing

Mat. 5.37
Ia.5.12.

44

Of the Sabbath day.

The Lord ordeyned the Sabbath
day, first that it might bee a si-
gure to represent our spirituall
rest: that we ceasing to doe our owne
workes, the Lord might bring forthe
his workes in vs: that is, by mortifi-
ing our flesh, and subduing the inoz-
dinat affections of our nature, to the
end that Gods spiryt may beare rule
in vs. Secondly that in one place we
should assemble our selues togeather,
with feare and reverence, to heare, Mat.13.23
marke and lay vp in our hearts, the Act.20.7.
word of God preached unto vs, to & 15.21
pray altogether with one consent that
we understand: and at conuenient

C i. times

Luk. 4. 16. times to vse the sacraments in faith
 Mat. 18. 19 repentaunce, And thirdly to make the
 1. Cor. 14 estate of seruaunts, which are vnder
 15. bodily maisters, moxe tollerable. As
 1. Cor. 11 touching the leuere and straight com-
 33. maunding of bodilye reste, it belon-
 geth to the ceremoniall lawe, which
 was abolished at the comming of
 Christ. The spirituall rest is of two
 sorts. For first our powers and acti-
 ons cease & rest, so that in the works
 of olde Adam, we must not onelie not
 followe our will, but that moxe ouer
 all that which is good in vs, we must
 geue vnto God, because he only is ho-
 Ex. 31. 14. lie, and maketh al them that are holy
 15. to be such. After this rest ensueth the
 Ezech. 20. perpetuall reste of eternall felicitie,
 12. whereof the Apostle maketh mention
 Heb. 4. and this is a spirituall and
 perpetuall Sabbath. Secondly wee
 doe reste from those laboys and ac-
 tions which are commaunded by god
 and of themselves are not euill, but
 may be done without sinne: yet on the
 Sabbath day we abstaine from them
 not that idlenesse is allowed of God,
 but to the end we may the better, at-
 tend vpon spirituall actions whiche
 God requireth. This day is not ho-
 ly

to edifie in the feare of God. 53

ly of it selfe, neither can we geue any holines to it, and also all other daies are (aswell as it) the Lords daies. But the meaning of the commaunde- ment is, that on the Saboth day these holy woxkes are to be done, which are commaunded to vs all by God, as nam- ly, that first we confesse that it is god alone that sanctifieth vs, and that we suffer him to worke his woxkes and pleasure in vs, and that we our selues do not our owne woxks and pleasure or will. Secondly, that we godly as- sociat or toyne our selues to holy ass- blyes and sermons, prayer, and rece- uing of the sacraments.

45

The spirituall Sabboth.

By the woxde Saboth is vnder- stood spiritual rest, that is to say, ceasing from sinne, or the lea- ving of our owne woxks, and the ex- ecution or doing of the woxks of God of such as are by him commaunded vnto vs. & do appertayne to his wor- ship and glorie. This spirituall Sa- both is begun in this life in the that are conuerted, and is finished in the

C iii.

life

life everlasting: and is tearmed a Saboth or rest, both because this is indeede a true rest from labours and miseries, and our hallowing and dedicating vnto the worship of God, and also because that in times paste it was signified by the ceremoniall Saboth. There remaineth (as the holie Ghost witnesseth) a rest to the people

Heb. 4. 9. of God. For hee that is entred into
10. 11. 12. his rest, hath also ceased from his
Exo. 20. owne workes, as God did from his.

10. Let vs studie therefore to enter into

Vers. 15. that rest. &c. In Exodus 31. The lord

Eze. 20. 13 commaundeth him to be put to death

& 22. 8. which shall breake the Saboth. Also

in the Prophet Ezechiel when he complaineth of the corruptiō of the whole worship of God: he saith, that the Saboth is broken: of which straightnesse in requiring the keeping of the Saboth ther are evidently apparant two causes especially. The one, for that the neglecting of the ministry of the Church doth very easily corrupt and blot out the doctrine and worship of God: the other, for that by the straight requiring of the figuratiue Sabothe, God would declare the greatness and necessitie of the thing signified, that

is

to edifie in the feare of God. 55
s, of the spirituall Sabbath.

46

The Ceremonious vse of the Sabbath.

The Sabbath day had this ceremonious vse, to cause at a set time the people to assemble together, to heare the Law, and to call on the name of the Lord, to offer their sacrifices, & to do al that which shoulde concerne spirituall order and policie. But because this cannot be well and sufficiently understood, without some more plainer and more distinct handling: therefore let vs first of all note, that the Sabbath day was a shadowe, vnder the Law vntill the comming of Christ, to signifie that God wil haue men rest themselues from their owne workes. And that this is so, S. Paule Heb. 10.11 hath also declared, and likewise besides him, we haue sufficient testimony in other places of the Scripture. In his Epistle to the Colossians, he hath Col. 2. 17 these wordes in effect, that we haue the substance and body of those thinges which were vnder the law, we haue them (saith he) in Christ. And therefore it

Soze it was expedient that the auncient fathers shold be exercised in this hope: as wel by the sabbath day, as by other ceremonies: but sith the thing is now givuen vs, we ought not to stay our selues on these shadowes. True it is, that the Lawe is so abolished that yet we ought to keepe the substance and truth thercof: and as for the shadowes and figures, they are done away by the commyning of Christ. If one then demande howe the auncient fathers knew of this sence and meaning: Moses hath made Declaration hereof as it is sufficently shewed in the booke of Exodus. For God after he had published his lawe in the xx.

Verse. 13. Chap. he reuealeth vnto Moses in the xxi. chapter, to what end it serveth, and declareth that hee hath ordeneid the Sabbath day (as a signe) that the people of Israell shoulde bee sanctified by him. Nowe when the scripture speaketh of our being sanctified vnto God, it is to separate vs from all that which is contrary to his worship and seruice. But where shall a man finde such purity? Wee knowe that we are of God (saith S. John) & the whole world lyeth in wickednesse.

1.1o.5. 19 Wee

We need not go forth of our selfs to
hauen battel with God and his iustice
because þ wisedome of the flesh is en-
nemie against him. When men loose
the bridle to their thoughts and ima-
ginations, to their desires and lustes:
then make they open battaile with
God. And wee are not ignorant of þ
which is declared in Genel. vi. that Verse.5.
the wickednes of man is great in the
earth, and all the imaginations and
thoughts of his hart, are only euill
continually. So then we may wel vn-
derstand, that we cannot be sanctified
before our God: that is wee cannot
serue him in holinesse and purenesse,
if we be not seperated, from that vn-
cleannessse, and those defilements
which are contrary hereunto, and not
hauing first abolished all that which
is of our owne nature.

The ende of the Saboth.

The saboth teaching vs our inward
corruption stayeth not there, nei-
ther is that þ end of it, but leadeth vs
to vnderstand, that seeing our owne
waies bee all corrupted and defiled

C 5. with

with sinne, insomuch as the ceasing from sinne is no other thing then the ceasing from our owne waies and works: it appeareth evidentlie that iustification and holinesse of life, haue not their beginning from our selues, but are the free and vndeserved gra- cies and worfes of God within vs.

Whiche we are compelled to graunte in that we confesse our owne waies to be corrupted, and that the ceasing frō sinne, is (as it was saide before) the ceasing from our owne waies and worfes. For if (as the truthe is) our owne waies be all corrupted and de- filed with sinne, if any good be in vs it must haue a beginning and spring

Ex. 31.13. otherwhere then from our selues. The sabbath did signifie our newe birth in Christ, to be the worke of God in vs as witnesseth the Lord himselfe. Keep yee my sabbath (saith hee) for it is a signe betweene me and you, in your generations, that you may know that I the Lord do sanctifie you.

For the deniall of their owne waies muste needes witnesse their worke of sancti- fication to proceede from the Lord, & not of themselues. The same is wit- nessed in Ezechiel. And in the Acts of the

of the Apostles, the couenant made
with Abrahām for blessing al nations
in his seede, is said to be performed
in Christ, in turning every one of his
from their iniquity. Unto you (saith Act 3. 26.
the holy Ghost) hath God raised uppe
his sonne Iesus, and him hath he sent
to blesse you, in turning every one of
you from your iniquities. The Jews
had this speciall ceremonie of rest, to
exercise them in the doctrine and pra-
ctise of mortification: the trueth of
which ceremony is fulfilled in Christ
For by the power of his death it is
brought to passe, that sinne dieth in
his. It was necessary they shou'd be
acquainted with this doctrine, for the
Lord hath no seruice of vs that he wil
accept of, if we learne not to renounce
and deny our affections. Neither can
we go truely to the obedience of him,
but in the deniall of our selues.

Rom. 6.8

48

How wee ought to profit by
the Saboth.

The Saboth day ought to serue
vs (as it were) for a tower to
make vs mount on high to view
the

the workes of the Lord from a farre, when we are neither hindered nor occupied with any thing, but that wee may applie all our senses, and all our whole vnderstanding to reknowlede the gracious gifte and benefites which he hath bestowed vpon vs. And when wee shall haue well practised this on the Saboth daye, that is to say, when we shall haue deepe lie con sidered the works of God: we shall verilie all the rest of our time be giuen hereunto, and these meditations shall so fashion and adorne vs, that the

Ex. 20. 8. next day, and all the rest of the weeke,
Deu. 5. 12. we shall be ledde to thanke our God:

when so before hande wee shall haue premeditated on his workes to make our profit therein. But when the Saboth day is spent, not only in vnlawful games & pastimes ful of vanitie, but in things whiche are altogether contrarie vnto God, that men thinke they haue not celebrazed the same, except God therein be by many and sundrie waies offended: when men vnhallowe in this sort, this holy day, which God hath instituted to leade vs vnto himselfe: it is no marueile if wee become brutish and beastly in our doinges all the

to edifie in the feare of God. 61

the rest of the weeke. Wherefore let vs know, that it is not sufficient to come to church on the Saboth day, to receaue some good doctrine and to call vpon the name of the Lord : but we must digest those things which we heare and receaue, & apply al our sens-
ses to the better vnderstanding of Mat.7.24
those benefites which God bestoweth Luk.11.28
vpon vs, and that by this meanes we Ia.1.22.
bee so formed and fashioned to the &c.
same, that the Monday and all the
rest of the weeke following coste vs
nothing to come and aspire to our
God: and that wee neede but call to
minde that which wee haue learned
before at good leisure : when our
mindes be (as it were) unwrapped
from all those thinges which hinder
vs to receiue the workes of God.

49

Of the second table of the law.

AS the Lord in the fower com-
maundements of the first table
doth perfectlie instruct vs in
al the dueties that appertaine direct-
ly vnto his worship and service: euен
so in the second table, he doth giue vs
rules

62 Fruitefull instructions,

rules and precepts for the duties that we do owe vnto men. The duties vnto God do admonish vs, that al our doings towardes men are nothing, where Gods glorie doth not goe before. As it is written by S. John: In this we know that we loue the chil- dren of God, when we loue God and keepe his commaundements. As like as our dealing with men is nothing,

I. Jo. 5. 2. when the true seruice of God, is ei- ther not knowne or not regarded: so that seruice that is given vnto God is not accepted when our brethren are neglected of vs. And therefore our saviour Chist chargeth vs, that whē our neighbour hath any thing against vs, we should not presume to offer a- nie gift vnto God, before we be recō- ciled. So greatly doth the Lord e- steeeme of this louing conuersation with men, that the holy Ghost maketh it the prooife of our blessed estate.

Mat. 5. 23
24. We know saith S. John that we are tran-

slated from death to life, because wee loue our brethren. Concerning that which we do owe vnto men: the hono- ring of father and mother hath the first place. To honour our parents is to yelde vnto them all obedi- uerence

I. Jo. 3. 14

Ex. 20. 12.

Ier 19. 3

Col. 3. 20.

to edifie in the feare of God. 63

uerence and gratefulnes. Children
saith S. Paule, obey your parents in
all thinges for that is well plesing
vnto the Lord. And our Sauiour
Christ Math. 15 & so likewise Mark
7. doth declare out of this commaun-
dement, how children ought to behaue
themselues towardes their parents.
By father and mother all those are
understood whos are the conueiers of
any speciall goodnes of God vnto vs,
whom because he hath vouchsafed to
be his meanes in conueying of the
grace that we do enjoy by him, he ca-
not abide that they shold be without
honour at our handes.

50

We must obey our Superiours.

GD will prone our obedience
and the loue we beare him, whē
he commandeth vs to walke in
all equitie and vprighenes with our
neighbours and that wee liue toge-
ther in such loue and unitie, that a-
nie one be not ginen vnto himselfe,
but that we communicate together,
and that euery one according to his
abilitie to do well, imploy and for-
him

himselfe thereunto. This way God proueth vs to know whether we worshippe him unsainedly and from our heart. And this is the cause why our

Mat. 23.23 Lorde Jesus Christ saith that the weightier matters of the lawe is iudgement, mercy & fidelitie. Therefor when we liue with men without hypocrisy and dissimulation, when wee are not geuen to our subtill sleightes nor malicious practises: when wee studie to minister and to serue every one in his commoditie: when we maintaine right and resist wrong as much as lyeth in vs: wee then shall accomplish the chiese and principall part of the lawe. Not that the seruice of God ought in the meane time to be forgotten, or that it is of lesse importaunce: but because it is vnpossible that men acquite themselves in their duties towardes their neighbours except they be lead thereunto by the feare of God. And although mention bee here expresselye made of father and mother, yet there is no doubt, but God meant to deliuer a generall doctrine, of having al superiortie in honour. For if it had not touched any thing of the dutie

Rom. 13.1 wee

we owe to other superiours, as Princes, Magistrates, and those which haue the sword of Justice, if it had deliuered nothing concerning Masters it woulde haue seemed to haue bene unperfect. Therefore we must conclude, that God hath commaunded that all they which are in honour and authority, be honored and obeyed. Neither ought we to account it straunge that vnder one speciall kinde of obedience to be yeelded to all superiours, the whole is comprised: For this was not done because God could not speake it in other manner, but for our profit and instruction. For when wee see that God abaseth himselfe to our rudenes and that hee speaketh according to our capacite: it taketh from vs all excuse, remoueth all pretences whatsoeuer, and euerie one is bound to order himselfe aright, confessing that there is nothing, which hindereth vs from doing our duties, but v we be rebellious against God & wil not beare his yoke.

Gen. 6.5.

51
Of Magistrates, and how we must
obey them.

Prin.

Princes and Magistrates do not rule for their owne cause, but for the common profit, neither are they indued with an infinite or vnlimited power, but such as is tyed to the health of their subiectes. They are bound to God and men in their prin-

Deu.5.16 cipalitie. & vnto God they must giue Deut.1.17 an account seeing he hath aduaunced & 16.19. them to so great honoz, and hath placed them (as it were) in his seat, and 1.Sam.16 will haue them gouerne (as it were) in his person.

So did Moyses and

Pro.24. Josua giue the iudges (which they made) wel to understand: ye shal haue no respect of persons in iudgement

(saith Moyses) but shall heare the small as well as the great, ye shal not feare the force of man, for the iudgement is Gods. And therefore it behoveth Princes and Magistrates, to take good heed to themselves, knowing that God wil haue an account of them, and they must appeare before the Lord Jesus, to giue an account of their office, which they haue executed. They ought to imploy themselves in this that their subiectes be maintained and kept in good peace, that every man may quietly enjoy that which

is

is his own, that no man be oppressed & put to wrong: that they themselves stand for right and equitie without accepting of persons, that there be no partialitie nor fauour vsed, no hatred Deu.27.
nor reuenge shewed, and that there be 19.
an honest and indifferent dealing be- Ex.23.3.
twixt man and man, that our lynes be honest and seemely, not dissolute and lawlesse, but especially and aboue all that they maintaine Gods honor, and pure and true religion according to his woorde. For as much therfore, as the magistrates are appointed to maintaine the state of mankinde, and to be their protectors: it is great rea-
son that we pray for them, and with all humblenes and reuerence submit 1.Tim.2.
our selues to their lawes and decrees 12.
(being not repugnant to the will of God revealed in his woorde) for other. Ro.13.3.
wise we shall resist the ordinaunce of God, and shew our selues to bee pub-
licke enemies of mankind.

52

The exposition of the sixt com-
maundement.

In

In the second commaundement of
 the second table, the Lord our God
 doth not onely giue vs a lawe to
 restraine our outward deedes, but
 principally to hidde the affections of
 the mind. He teacheth vs that vnto
 this knitting together by honouzing
 ech other we ought to bring with vs
 a singular care of preseruation to bee
 spread forth vnto euery one. He for-
 biddeth vs all killing, fighting, and
 Deut.5.17 quarelling, reproches, mocking and
 Exo.20.13 such like. He forbiddeth all killing in
 Gen.9.6 heart, that is, all anger, malice and
 Mat.5.35, desire of reuenge. He commaundeth
 Col.3.13. vs to preserue life, by exercising the
 Leu.19.17 woxes of mercy and compassion to-
 19. wardes our brethren, and towardes
 Mat.5.22. our enemies, to loue one an other in-
 1. Ioan.3. wardly in hart, as our selues. Our
 85. Sauiour Christ maketh this exposi-
 Pro.20.22 tion of this commaundement Mat.
 Ma.25.35 5. in which place also he teacheth that
 Esay.58.7 we must seeke to be agreed with our
 Luk.6.27. aduersarie, & that we must not strine
 Mat.5.44. in the law, and therfore much lesse as
 Leu.19.17 fault our neighbours with violence.
 Of these matters the Apostle Paule
 entreateth more at large 1. Cor. 6. &
 Eph.

Eph. 4. The Lord in the lawe accuseth him that taketh reward to shed innocent bloud. With murthers the lively image of God is blotted out, and therefore this bloud alketh vengeance at Gods hande: and peace is not graunted vnto that lande that maintaineth murtheters, vntil it haue drunke their bloud.

¶ 3.

Anger is to be auoyded with hatred and enuie.

Such men as be genen to anger, are also cruell, as we haue example by Cayne, Esawe, and the brethren of Ioseph. A man that is furious, is like vnto a floud of water that descendeth with raging: as we may see in Pharaoh, Absolon, and Roboam. Anger is cruell, and wrath is raging, but who (saith Solomon) can stand before enuie whereby he giueth to understand that the company of the wrathful and furious man is verye hurtfull and daungerous, and therefore that wee shold not desire the same, but shold rather shuine and auoyde it. And for as much as we desire not that anie shold

Ro. 12.17

18.19.20.

Num. 35.

16.&c.

Exo 14.

1.Sam.18.

2.Sam.15

2.King 13

Pro.27.4.

should flye our company, as from cruel and wraughtful, furious and unmerciful men, and also that we would not haue our neighbours to bee such to.

Eph. 4.31. wardes vs, let vs learne with S. Paule
32, to put frō vs al bitternes, anger, wraught

Col. 3.8. and such like. The angry and wraughtfull are very daungerous, but the envious are farre more cruell, and greater transgressors of this commaundement: for besides crueltie and raigning, the which may be corrected in the angry and wraughtfull, the envious is ambitious and arrogant, a dissemler, purposing malice, obstinate and hard of heart against his conscience, so that they are altogether without reconciliation: as we may see in the Scribes and Pharisees against our Lord Iesus Christ. Wherefore let vs take diligent heed not onely of the envious, but also that we our selues enue not, that wee bee no murtherers, backebiters nor violent oppressors, that wee eschewe anger hatred and wraught: and liue in godly peace and quietnes with our neighbours, according to the will of God.

Angry words and thoughts forbiddē
in this commaundement.

The

The Lord is not onely carefull to haue obedience from our handes, but also from our thoughts and tonges: so that both thoughts and wordes must come vnder subiection vnto him, that neither of the be infected with malice, which the Lord so hateth and abhorreth. For we must interpret the law according to the nature of the Lord who is the law giuer. Man by reason that hee onely seeth the deepe, and cannot discerne of the heart maketh lawes for the outwarde doinges, and punisheth the alone without proceeding further: but the Lord who searcheth the harte and reynes, maketh lawes for it, and punisheth euен the consent of the harte going against his law. For in asmuch as the Lord hateth the euill it selfe, he cannot but abhorre it wheresoever he shall find it whether in heart, hand or tongue. Whosoever hateth his brother (saith S. John) is a manslaire. We see hereby that not onely grosse euils come into reckoning before the Lord, but even hatred settled in the heart, although the hand hath never beene stretched sooth to execute the

Io.4.24.

Act.1 24.
Ro.8. 27.
1.Th.2.4.
1.Io.3.20
1.Io.3.15

same

same. Neither commeth it before him as a trifling toye, but it appeareth monstrous, having no other shape vpon it, nor other account made of it then of murther. This was the cause why the Lord forbidding hatefull and malitious thoughtes in this commaundement, woulde give it no other name then murther, teaching vs that howsoeuer wee nourish such thoughtes, and make small account of them, yet his iudgement is plaine that they be no better then murther when the hart of man is settled in them. We may see in the Gospell how our Lord Jesus Christ hateth wordes, which proceede from malice and anger, and pronounceth that whosoever shall say foole to his brother, shall bee worthy Mat.5.22. to be punished. Hatred towardes our brother is so greevous in his sight, that it stayneth and desileth what soeuer it toucheth, bee it thought or word, & maketh it so heauie, that the Lord can no longer beare it.

55
We must abstaine from wrong and iniurie.

The Lorde in declaring that hee is displeased when one man doth iniurie to another: sheweth vs thereby that this ought to withhold vs from doing wrong . except we be bereaued of all sence. And to the end we mighte better aduise our selues in this thing he declareth further , that there can- Ex.20.13.
not be a murther committed , but the earth therewith muste needes be pol- luted and defiled . And as it appea-
reth in the booke of Numbers , The effusion of mans blood in it selfe, im- porteth a filth & such a blot , as scarce can be wiped out . When mention is Num.35.
made of killing, euен in a battle ap- proved and allowed , it appeareth 43.
1. Chro.22. that a man therby is be-
come vncleane : because wee mighte
learn therebie to haue in greater hor- 1. Chro.22.
ror and detestation the effusion of 8.
blood. If an enemie be killed in open
battell, althoughe God pardon this,
becaunce he which killeth him hath iust
and lawfull cause, and doth it for ne-
cessarie: yet notwithstanding it is said
that the man which hath slaine him is
polluted and made vncleane , to the
end we mighte knowe that God hath
created vs to liue together in peace,

Di and

and that wee can giue neuer so little
a blowe in anger to our brother, but
that we desile our selues, and become
I o 13 . 35 . by and by vncleane before the face of
God. The persons of men must be ac-
counted deare and pretious in our
sight, for vntill we be come vnto such
perfection, God will alwaies account
vs for murtherers. If one strike his
neighbour and kill him not, yet is he
alreadie a murtherer before God: to
the end, God might declare vnto vs,
that howe euer wee esteeme them as
light and little faults to bee the occa-
sion of tumults and sedition: that bee
notwithstanding shall not so account
of them, because they are al as weigh-
ty as murther.

Deu. 5. 17

56
Of Anger, and the effects
thereof.

The sonnes of Adam are of such a
nature, that they wilbe feared &
doubted, and cannot suffer to bee
despised, nor to receaue any signe of
contempt. If it seeme vnto anye one
that any do labour to trouble him, he
is straightwaye moued with anger &
wrathes

wrath and sodainly doth shewe it by contentions, debates, strikes, and in outcragious words and violent deeds. He boyleth so vehemently with impatiencie and furie, he hath so great desire to be reuenged for the iniury, that he perswadeth himself to be done unto him, that he looseth al boldnes, and cannot dissemble his naughtie stonmacke: and yet, it seemeth unto him, that he is mightie and strong, and that he behaueth himselfe in good order, and that his heart is upright because he suffereth none to hurt or bite him, neither to tread him vnder foote.

But the holy Ghost by the mouth of Pr. 12.16. Solomon pronounceth him to bee a Mat. 5.25. foole. A foole (saith he) in a day shalbe knowne by his anger. His meaning is not, that the foole is satisfied to haue shewed his anger and wrauch for a little space, and afterward returneth to be reconciled, and to bee freindes againe with them with whom he was angry: as every one of vs must doe in following the goodnes of our heauenly father. For he endureth but a while in his anger: but in his fauour is life. And for to follow him, we must obey the exhortation of S. Paule. Be an-

16 Fruitefull instructions,

gry (saith hee) but sinne not &c. And againe, let all bitternes, anger and wrath, crying and euill speaking, bee put away from you, with all maliciousnesse, &c. We must not dwell long and abide in the company of the contentious, for to knowe the wickednesse of his hart: For, for every little thing done contrary to his will, hee wil shewe by iuries, raging & violences, what he is within. As Cain against Abell, Corach, Dathan and

Gen.4. Abiram against Moses: Saul against Num.16. David, the enemies of the trueth
1.Sam. 27. against the children of God: Not onely among the Papists, but also there where they booke of the reformation of the Gospell.

57

The exposition of the seauenth
commaundement.

I N the thir'd commanndement of the second table, the Lord our God doth not onely forbide all adultery, fornication, and al other vncleanness in our bodies: but also all impure thoughts, and lustes of the heart. He forbiddeth vs vnchaste behaviour, gluttony, drunkennesse

kennesse, and all other things whatsoever may entice & allure vs vnto vncleannessesse he commandeth vs to kepe our bodies and soules chaste and pure; or if the gift of chastity bee not geuen vs, then to vse the lawfull remedy appointed by God, whiche is mariage. for inasmuch as our bodies and souls Deu.5. 18. are the temples of the holy spirit, wee Lcu.18.20. ought to keepe them in all purenesse, Deut.23. and not onely to abstaine from the carnall act, but also to be chaste in heart, Mat.5.25. wordes and behauiour. The Lord Esay.3.16. doth not only forbid adultery, but also Ro.13.13. so all vncourteous, wrongfull and intollerable liuing together he wil haue 1.Th.4. the life of maried persons to be ruled Heb.13.4. with charity. How great a fault God iudgeth adultery, may here be known in that hee hath condemned it with death, the which maye more at large bee seene in Job the thirtie and one chapter, and Proverbs the fift and six chapters.

58

Fornication is forbidden.

Adultery is not onely condemned and forbidden, in this commandement. **D** iii. **D**ement

demēt but also fornication, when both the offendours are single persons. Fornication is forbidden in expes words in Deut. There shalbe no whore (saith the L.) of the daughters of Israel: the punishment of this sinne of fornicatio which was so fearful among the people of Israell, is brought in of the Apost. P. to bring all men to such fear of God, as may restrain them from it.

1. Cor. 10. Neither let vs commit fornication, (saith the Ap.) as some of them commited fornicatio. & fel in one day 23000. The life of man beeing so pretious, vnto our heauenly father as it is, it cannot be a smal sin that poureth þ Lord to proceede in iudgement even to the death of so great a number: & therfore is this notable punishment (not without great reason) ioyned to fornication which was the cause ther of. For commonly, this sinne is little regarded, haing natural infirmitie set beside it, in the vsual speech of men to hide it withall. But the holy Ghost doth not so match it, in his speech, hee doth not set before our eyes in a cloak of natural infirmitie, wherby we shold the lesse feare it: but putteth vpon it þ garment that indeede belongeth vnto

it, even a cloake bathed with the blod
of 23000. There is a great difference
between these two cloakes: the one is
far unlike the other. In the eyes of the
holy Ghost, this sin is fearfully stay-
ned with much blood: in the sightes of
fornicatoris, there is nothing in it. It
is not natural & kindly, so divers are
their iudgements, and so great is the
disagreement of their opinions. The
Apost. P. reasoneth against fornicati-
ors by the worthinesse of our bodies, 1. Cor. 6.
which are the members of Christ. Do
ye not knowe (saith he) that he whiche
couplid himself with an harlot, is one
bodie. For two (saith he) shalbee one
flesh. Certain it is that the body of a
harlot can be no member of Jesus C.
And the fornicator, by the testimonye
of the Apost. is become one body with
her, having the same coniunctio with Gen. 2. 24
her in wickednesse, that the husbande Mat. 19. 5
hath with his lawfull wife in holines Mar. 10. 8
and by the appointment of the Lorde. Eph. 5. 31
There is great cause therefore, why
the holy Ghost shoulde so earnestly per-
swade vs to fly fornication, making
that sinne aboue all other, to offend
against his owne body whiche doeth
commit it.

ADulcery and fornication being forbidden, the godly, louing and chaste life of maried folkes must needes be commanded: Which, that it may be performed, almighty God requireth of his children, that they do match themselues with such as feare him, and serue him after his worde. Such hath he promised to blesse: As for those that marry for riches, beauty and such outward things, when there is not the feare and true worshippe of

Ps.1:8.

Gen.6:2-3.

Pro.2:17.

God soined withal: they haue awaies
tasted of most greeuous plagues from
the hand of the Lord. Moreover wee
knowe, that if any thing must be kept
holy in the whole life of man, it is the
faire which the husband plighteth vnto
the wife and the wife promiseth vnto
the husband. All contractes and
promises which wee make must faith-
fully be obserued: but if we make com-
parison we shall finde that mariage,
not without great cause is named the
couenant of God, Solomon sheweth by
this worde, that God beareth rule o-
uer mariage, hauing it vnder his
garde

to edifie in the feare of God. 81

garde and protection. And for this cause if the husband breake his promise whiche hee hath made vnto his wife, he is not perjured onely towards her, but towards God. As much Deut. 5. 18 is to be said of the wife, that she doth Ex. 20. 24, not onely wrong to her husband, but to the living God. For vnto him shee is bound, inasmuch as God wil haue the care of mantayning mariage whereas it is ordeyned by him, and he himselfe the autho^r of the same.

Therefore when we heare this worde adultery, we ought to holde it as execrable and accursed: and let vs know that except we be sober, continet, chaste and modest: God hath vs in great hatred, and our life is infected before him. For if our persons are contyned pretious, and our lives held deare in his sight, he will also that the loyalty and mutuall faith which ought to bee betweene the husband and the wife be in p^rice and estimation, that such an hono^rable and holy thing as mariage is, be not set forth vnto reproche. And this ought to teach vs, that God wil not haue a man to cast an unchaste ey upon the wife of his neighbor, because God hath already coupled her

Heb. 13 4.

Mat. 5 28.
Tit. 1. 15.

D. c. vnt

unto her husband he will him to bee
her shadowe: and that when we think
on enill, and set our mindes on anye
vile lust: we ought to stand in fear of
that sentence which is pronounced by
the holy Ghost, as namely that GOD
wil take vengeance on al them, whiche
violate and desile the holy coniunction
whiche he hath set foorth in his owne
name.

60

Of mariage, and why it was
instituted.

PL128.

Seing that in lawful mariage there
is Gods blessing: it is manifest y
in whoredome there is nothing but
cursednes. Wherefore wee muste not
delight in whoredome, but rather ab-
horre it, seeing that therein there is
nothing but wickednesse and euill suc-
cesse whereas in mariage there goeth
a blessing. They whiche are maried,
must not with all greedinesse followe
the lusts of the flesh and their sensua-
lity, taking their pleasures and desirs
after their inordinate concupiscentes
but the ioye that the faichfull mari-
ed folkes ought to haue, is that they
should

should confess that it is God that hath knit them together so to be vntited in such wise, that the one should not desire to be seperated from the other: but that in this vnioun man shoulde knowe that it is not good for him to liue alone: and therefore shoulde loue his wife whom God hath geuen vnto him to be with him, and to helpe him: the wife also to knowe that she hath bene taken out of the side of man, and therof made a woman, that she might bee an helper to man: and therefore shoulde geue her selfe wholly to obeye her husband. That they shoulde confess that they are in a very honourable estate, as the sonne of God hath well declared, and that it commeth not from the inuention of mans braine, but from the most auntient institution of God. Also that God hath made them partakers of mariage, to the ende they shoulde possesse their vessels in honor and sanctification, and not in filthynesse and uncleannessse. Likewise if they haue childdren, they shoulde acknowledge that they are the instruments whereby God doth increase his Church, and the greater number of childdren they haue, let them reioice

Let

Let them reioice so much the moxe, confessing that the blessing of God is the moxe vppon them and that God doeth greatly honor them, when they are made fathers and mothers of so great a flock. They that want this knowledge and understanding, and which doe not so reioice, though they be married, &þ they come not neere þ gate of the whozemongers and harlots house, and that they haue a number of lawfull childeþ: neverthelesse yet as touching them, there nothing remaineth but a curse and malediction: for vnto the vncleane and infidels nothing is cleane.

61
The Papists opinion concerning
marriage.

Our Lord God hath shewed that all they that cannot abstaine from mariage ought to vse it: Yea and that which is more if any man see (although otherwise hee haue no neede) that hee can serue God better being married, he is bound to marie, considering þ is a kind of life, that god liketh well of, & accounteth honorable.

The

The Pope holy papistes on the con-
trarie side, (kicking against the holye
ordinance of God:) affirme and saye,
the ministers of the woarde of God,
cannot be holy, vntille they abstaine
from mariage. The high Priest (saye
they) in the olde lawe, when he went
into the Sanctuarie, must needes bee
seperated from his wife: and againe
that it is an ordinarie thing amongst
them when they offer sacrifice vnto
god, that he that is in that office must
wholly renounce mariage, and haue
nothing to do with women. Concer-
ning the first, the papistes speake blas-
phemie against God, in saying that
the Shephearde of the Churche of
Christ, are called to sacrifice Iesu
Christ. For the masse (as we knowe)
is a verye deuillish and detestable
thing. True it is that God comman-
deth vs to sacrifice the soules which
we shall get to him by meanes of the
Gospell, (as S. Paule also speaketh
vnto the Romaines:) But as for the
high Priest of the olde law, he was a
figure of our lord Iesu Christ, which
is not at this day in vs, and therefore
it is a beastly and blasphemous ar-
gument, wherewith the papistes haue

Deceived

Ge. 1. 27.
& 2. 24.

Ro. 12.

deceived the simple people, in that they haue not suffered their priestes to be married and are come to this point to cal the state of marriage a defiling, and so despise the ordinance of God. Heb.13.4. The holy Ghost hath pronounced that marriage is honoorable for all men: and yet the papistes dares affirme that it is foule and filthie: therfore the devill is the authour and funder out of their doctrine. And great occasions haue we to prayse God, and to giue him hartie thankes, for that he hath drawn vs out of such a confusion, and hath shewed vs the only way to serue him, so þ we may be out of all doubt that he likech well of our life, that we cleane simply to his word, not adding any thing to it, but followe the pure rule, that is conteined in the same.

Deu.4.2
& 12.32.

62.

Christians must be sober, continent, chaste and modest.

The will of our God is, that wee should liue soberly and chastlye, that christians should bee no adultereers, no fornicatores, not giuen to idleness, wantonnes, drunkennes, gluttony, nor

not to anye such like, but that they should abstaine from al these things, and endeouour with al godly affection to discharge their dueties according to his word, and to walke before him in holines all the daies of their life. Whosoever are giuen to dissolutenes and excesse, it is certain that they are not spirituall, what countenance soever they make to the contrary, but they follow the flesh and performe the filthye workes of the same: and therefore is this horriblie sentence pronounced against them, that they shal not be inheritous of the kingdome of God. It is the will of our heauenlye father, that christians shal live soberly and moderately, auoyding all occasions whereby they might be entyced and prouoked to wantonnesse and vncleannessse. But it is not suffi-
cient onely to restraine the outragious wantonnesse and lust of the flesh: but also the flesh when it is moste sober, and in his best temperance, must be subdued and repressed, least it fulfill his lustes and desires. For the most sober and temperate are manye tymes moste assayled with temp-
tations.

Ex. 20. 14
Luk. 1. 75
Gal. 5. 19.
1. Cor. 6. 9
Tit. 2. 12.

The

The exposition of the eight com-
mandement.

In the fourth commaundement of
 Deu. 5. 19 the second table, the Lord our God
 Eph. 5. 3. 5 doth not onely forbid all stealing and
 Col. 3. 5. such robberies as are punisched by
 Ps. 62. 10. common lawes: But he forbiddeþ al
 1. The. 4. 6 stealing in heart, that is, all desire of
 Ex. 22. 21. any mans goods wrongfullly. He for-
 22. 23. biddeþ al deceit and wrongfull dea-
 Pro. 27. 27 lling, al vnlawful and deceiueable oc-
 Gez. 19. cupations, whereby we plucke vnto
 Eph. 4. 28. vs anye part of our neighbours sub-
 staunce, whether it bee by violence,
 by fraude, or by anye other meanes,
 that God hath not allowed by his
 word. And on the other side, hee char-
 geth vs to be content with that possi-
 on which the Lord hath lent vs, to
 applye our selues honestly in our vo-
 cation and calling, to live of that
 which is our owne, and also to bee
 helpfull vnto others. All such as feare
 God, must haue regard that the pos-
 session and getting of their goods, be
 without couetousnes, fraude, theste,
 and deceit: but honest and pleasing
 God, as comming by inheritance, or
 of

of honest and diligent pnes taking: for God in this commaundement for-
bideth vs to take awaye or keepe
any thing that is due to another, by
what meanes soever it be done: wher-
soe false weightes and measures are
forbidden: thinges founde by chaunce
must not be kept, but restored againe
to the true owner. That which is left
with vs to keepe and lent vs, must be
wholly geuen home againe. The due-
ties that are due unto every man must
be done unto them, and no man must
be defrauded of the thinges that are
his. Debtes must be paide at the time
appoynted without the hurte of our
neyghbours, but especially the wa-
ges due for mans wo:ke must be paid
truely and quickly. The Lorde ex-
poundeth this commaundement ver.
19. ye shall not steale, neither deale
falsly, nor lye one to another saith the
Lorde. For in so much as God is a
spirit, he hath not onely regarde to
robberies that be committed in deed,
but he considereth as well our secret
enterpryses, our deuises and purposes,
and the desires of our minds, to come
by ryches through our neighbours
losse.

Leu.19.11
Io.4.24.

Diuers

Diuers sortes of stealing.

There are many kindes of theeu-
ries: for some vse priuie and secre-
tleightes, when they drawe to them-
selues by subtle meanes and practises

Ex.20.15. the substance of another: other vse o;
Deu.5.19. pen force and violence: and some vse

more sliue feates, and such close couet-
ances, that a man shall not be able to
accuse them before the wold: and yet
because they walke not in al simplici-
tie and vpightnes, they are theeuers
before God. But in the meane tyme
we haue to note, that god iudgeth not
of thefes after the manner of men:
for they which liue in great credite &
reputation before men, shall not cease
to be condemned before god: and ther-
fore we must not byng our own fan-
tasyes to iudge of thefes thinking to
escape the hand of God, when we shal
not be condēned by men, nor punished
by earthly iudgement: for god procee-
deth in this, muche further and
higher. And indeede, when God

Esay.33.1 threatneth a woe by the prophet Es-
ay, that hee which hath pilled and
spoiled others, shal be rewarded with
the

the like : hee speaketh not of pettye theeuers, which are ledde to execution but he speakeith of great Princes and Monarchies whiche beare then the swaye throughout the worlde. And againe in his first chapter, when hee addresseth his talke against the holye people which was the church of God.
 Thy Princes (saith he) are rebellis vers. 23.
 vns and companions of theeuers. Certayne it is, that none charged these of thest : but they late as Judges and condemners of other pettye theeuers, and yet sayled they not to be condemned before God. And thus the theeuers here below on earth, are notwithstanding accursed by the lawe of God, & he hath pronounced on them his determinate sentence in this comandement. We must therefore humble our selues vnder the iudgmēt of god, and know, that we shall gaine little, although our theeueries be excusable before men, and although we couer & colour them never so cunningly. For in the meane time, the lawe of God shall haue his course, & the execution therof shalbe ready at hād to cōdēnn vs, god hath forbidde nothing which he wil not cal into an account.

Against

Against wrong and oppres-
sion.

FOR as much as we are the children
 of God, who is iust and righteous,
 gentle and mercifull: we should wish
 to do wrong vnto no man, neither vse
 our neighbours with crueltye or de-
 ceit. We do wrong vnto a man, when
 Ex. 34.6. wee giue him not that which wee
 Ex. 20.15. owe him, or when we take from him
 that which hee posselleth iustlye, and
 without the which hee nor his fami-
 lye can bee maintayned in this life.
 And this wronge is done most com-
 monly to them that are poore & haue
 Deu. 15.7 no abundance of wealth: for as much
 Pro. 28.27 as they haue no power to defend the
 Mat. 25.40 selues, and that no seruice nor plea-
 sure is looked for, at their handes.
 This commeth also because of their
 weakenes, why God abhorreth those
 which do them wrong, and counteth
 it dishonor done by them: not that it is
 lawfull to do wrong vnto yicher for
 nor to pul away from the that which
 they possesse, though they be wicked,
 and haue nothinge sanctifyed to
 their vse. Nowe although wee
 ought

ought to doe no wrong to such kinde
of people, yet haue they no neede to
be commended, for they will not wil-
lingly suffer to be wrounged: and as Prou. 14.
they well thinke, they are strong e.
nough to defende themselues, and do
rather pul away the goods of others,
then to suffer any losse or hinderance
at all. Likewise God hath no care to
commende them, but he commendeth
vnto vs the needie pronouncing that
the wroung that is done vnto them,
turneth to his dishonor, and that the
euill and iniurie that is doone to the
poore, is done vnto himselfe: so that
when a poore man is wronched, we do
not iniurie to him only that hath no
power, but we stande vp against al-
mighty God who knoweth well how
to renenge the wroung that is done to
him. Though a man be never so poore
and needy, yet he ceaseth not to be the
worke and creation of God, aswell,
or better, then the richest: and soas
much as he is his worke, God will
surely take care of him, and not for-
sake him: the which may be a great Iosh.1.5.
comfort to the afflicted, and a perfect Psal.118.6
assurance of the fatherly care of God Heb.13.
towardes them. On the other side it 6.7.

ought

ought to feare & terrifie the vnmercifull and cruell: for in doing wrong to the needy, they doe not despise the worke of a man, but so much as lyeth in them, they destroye what God hath made, wherin they take a worke in haunde, which they cannot bring to an end, & the wrong þ they inuent for their neighbour, shal fall vpon themselves. The wrold is ful of such as do wrong vnto the needy, whereupon it followeth that God is greatly dishonored, although all the wrold would be esteemed, that they reverence and feare God, as they ought to doe.

Psal. 7.16,

66 Against couetouines and vsurie.

According to the iudgement of the wrold, and sence of the flesh, the manner to abounde in worldly wealth, is for a man, to get and laye vpp for himselfe, and to keepe and holde it, & not to disperce the frutes which come thereof, but to make a treasure of them, & to spend warily for his owne vse. For we see by experience, that they which doe so vse them, become soone riche, or at leastwise

leastwise are esteemed such: for wee
see them possesse much goods. Con-
trarywise, they which make great
cost, though they greatly abound doe
consume them by little and little: and
especiallie they which dispense riot-
ously and prodigally where there is
no neede, but in pompe, in delica-
cie, pleasure and ostentation. On
the other side, there be which are li-
berall, & distribute their goods plen-
tifully, and yet cease not but still
to abounde, and do greatly encreaseth
contrarily, there are which be so spa-
ring þ they wil not vse nor shew mer-
cie when neede requireth: and yet
they waste and come to pouertie. Al-
though the first is of the grettest shew,
and that it is commonly seene with
the eye: yet is it not, so certaine as
the contrary: A smal thing þ the righ-
teous hath, is better þ the great riches
of the vngodly. Blessed is the man þ
feareth the Lorde &c. Riches & plen-
teousnes shalbe in his houset: and his
righteousnesse endureth for ever. To
gather riches together it is lawfull,
but wee must take heede wee set not
our hearts vpon them, otherwise we
shall gather but with vanitie: for
it is

Ps. 37.16.

Ps. 112.1.

3.

Ps. 62.10.

it is a great vanitie for a man to occupy himselfe with greedinesse and covetousnes. As David saith doubt-

Psal. 39. 6. lesse man walketh in shadowe , and **Eccl. 4. 7.** disquieteth himselfe in vaine, he heappeth vp riches and cannot tell who shall gather them. Againe, I turned and sawe vanitie vnder the sunne. There is not only vanitie in such labouring, but also great cruelty : for they which gather covetously , care least to doe wrong vnto their neighbours : For the which cause they are called in the Scripture theeuers, rob-

Esay. 1. 59. bers, and murtherers: and it is laid **Amos. 8.** to their charge that their handes are

full of bloud. The vslurers and covetous, haue no pittie vpon the poore, they are cruell and vnmmercifull, and therefore their greedie desire , shall encrease to their confusion , and as their money encreaseth , so shall they encrease the heapes of their sinnes.

He that loueth siluer shall not bee satisfied with siluer, and he that loueth riches shalbe without fruite thereof.

But that which is the greatest miserie of all, and which surely ought to

feare , the oppressing , the covetous, and cruel vslurers, is the depriviation

and

Mat. 25. 4.

Ia. 5. 3.

and loosing of the true and heauenly riches, which are much moxe preci-
ous then all the transitorie treasures
of this life.

67

Of riches and how they hurt.

O The Lorde Jesus Christ verye
aptly in his Gospel, compareth
riches and worldly pleasures
to thornes, for as thornes haue fayre
greene leaues, and beautifull blos-
omes, and floweres, that may allure
a man to reach at them, so if he take
holde of them hastily, he shalbe sure
to be p̄icked with them. So there
seemeth to be a certaine beautie, and
sweetenesse in riches, therby to pur-
chase worldly pompe and pleasures:
but if a man with greedy desire reach
at the, they will wound him & pearce
him to the hart. For riches & world-
ly pleasures, p̄icke in getting, they
p̄icke in keeping, and they p̄icke in
departing: and comonly they wound
a man so greuously, that without re-
pentance they kil him for euer. Right-
ly therfore are they resembled to p̄ic-
king & dangerous thornes, & there is

Mat. 13.

22.

1. Tim. 6.9

E nothing

nothing that doth so fully possesse the minde of man, nor so mightyly pull it from God, and the care of saluation: as the studie of riches and worldly pleasures. Wherefore our Saviour Christ sayth, that it was as easie for a Camel to passe thorough the eye of

Mat. 19.14 a needle, as for one whose heart was possessed with desire of riches to enter into the kingdome of God. The same thing in effect, he also teacheth in the parable of the rich man, that made a feast for the marriage of his sonne, and sent his messengers to bid the guestes, and they refused to come,

Math. 22. 1, &c. pretending sundrie excuses: One sayd I haue bought ffe yoke of Oxen, and must needes goe proue them, I pray thee haue me excused: Another sayd, I haue bought a farme, and must go see it, I pray thee haue mee excused.

Luk. 14.16 The thirde sayde, I haue married a wife, and therefore I cannot come. By this feast is meant y communyon of the gospel, & benefit of our saluacio purchased by Christ. To this feast me are called by Gods messengers, that is by the faithfull ministers of Gods woorde, the excuses made shewe what causes commonly they are, that with holde

hold mens minds fro obeying þ word of God, & cōming to the gospel: þ is, the cares of the world, the study of riches, & the pleasure & pompe of this life noted by these 3 kinde of things, whereof our saviour Christ speaketh in the same place. And would to God these impedimentes had choaked the word of God, & hindered þ hearing of the gospel in Christes time onely, & were not of greater force in the harts of men at this day in England. And 2. &c. the cause thereof, is the care of the world & loue of riches, which maketh thē to haue no regard of the woorde of God, nor of their owne saluation.

68.

Howe riches ought to be vsed.

If a man be rich, hee must vse the goods he hath in his handes, and that in doing homage vnto God: which he cannot do. vntesse he be cōtent therwithal to resigne thē vp, & to forgoe them; & then vse them as it is meete. There are two thinges requisite, if they þ haue, & possesse riches, Mat. 5. 3. will vse them aright. First of al, they must be poore in spirit, that is to say, they must not be tied to their riches,

C 2 but

but when it shall please God to make them poore, they render vp the whole into his handes, and desire nothing, but to haue their cōtentation in him. Secondly, while it pleaseth God they shall enioye their riches which they possesse, that they knowe howe to vse thē moderately that it be not to glut themselues with them, and to hurte their neighbours to make themselues gorgēous & braue aboue their estate, but alwaies vse them so, as God hath

1.Pet.5.7. commanded. And if we be poore, God will prooue our patience by this meanes, and haue vs to depende wholely vpon him. Hee that hath

Ps.40.17. much must not trust in his wealthē, he that is poore and low, must know that he hath his Father in heauen, and that the blessing of God is better then all the kingdomes and treasures of this woylde. When we haue scraped togeather, all that wee can possiblie desire, if God blowe vpon it, it will all goe to winde: but if

Efa.40.24 God blesse vs, bee it never so little, that he hath giuen vs, it will suffice vs, it will be ynowgh for vs, to liue from hande to mouth, for Gods hand shall continually be stretched out vpon

to edifie in the feare of God. 101
pon vs to content vs. So then seeing
God, hath set downe this rule that
men content themselues with that he
giveth to euerie one: it is certaine,
that whosoever couereth to be riche,
he cleane casteth off the yooke, & sub-
mitteth not himselfe to Gods order.
Wherfore let vs take heede to our
selues, & be content to be nourished in
this woorlde, knowing that God hath
reserved this office to himselfe, as þ we
ask & crame at his handes our dayly
bread. Let vs worke, & do our duties
in our vocations. And if it please god
to encrese vs mozeouer & beyond our
hope, and cause our riches to growe:
let vs yeelde him praise and thankes
for the same.

1.Tim.6.9

Mat.6.11.

Luk. 11.3.

69

We must haue an assured faith, and
a contented minde.

There are two things without the
which we shall never be able to
performe any acceptable obedi-
ence vnto God, in this eight coman-
dement. The first is an assured faith
in the promises of God, that he will
provide for vs thinges necessarie, as
well for the bodie, as the soule: and

C 3 that

that he hath charged himselfe, aswell
 1. Pet. 5.7 with the care & prouision for the one,
 as for the other. This faith (if it were
 true) would consume many feares, &
 cares of our minde for worldly mat-

ters: so þ we might apply our selues
 Mat. 6.33. upon the care of better things. This
 did the holy ghost knowe very wel, &
 therfore mening to cure covetousnes,

Heb. 13. he maketh the plaister of faith saying
 5.6. Let your conuerstation be without co-
 iosh. 1.5. uetousnes, for he hath said, I wil not
 Ps. 118.6. fail thee nor forslake thee. When our
 heartes shalbe fully perswaded that

the Lord will not leaue vs, nor for-
 sake vs, we cannot be so greatly tor-
 mented, with the care to liue and to
 obtaine necessarie things for vs: ha-
 ving so strong assurance for it, as is
 his promise, who hath made al things
 of nothing with his worde. The se-
 conde thing is, to finde a contented

Ps. 33. 6. mind with þ which we haue already.
 And therfore to stay in it, as in a pore
 portion. W great thankfulnes of hart
 to our God for it, bearing our port &
 countenance in all our doings accor-
 dingly, without any exceeding what-
 soever. For if once our affections shal
 overflow the bankes of our condicō,
 so

so that in mind we burne with the desire of a better, our dooings can never be perswaded, that they must so nearely be looked at, but þ they may bozrowe a little of conscience & equitie, to make the prouisio according as the desire directeth. This doth the A. postle cōfirme in plaine speech to Timoþy, where after perswasion to be content with þ we haue (because the gaine of godlines is great) he telleth vs plainly, þ they who w ilbe rich, fal into many temptations, snares, and many noisome lusts. This is the danger of them that are fallen so far into friendship of a better estate that they wilbe rich. This being once set down and determined, not only cōscience is constrained to depart, but also thankfulness to God for our present estate doth in like manner forsake vs.

1. Tim. 6.9

70

The exposition of the ninth
commandement.

¶ the fist commandement of the seconde Table, the Lorde our God vnder one kinde, doeth giue vs a generall doctrine. meaning, that Ps. 15.2.

E 4

we

Eph. 4.25.

Pro. 21.1.

wee may not speake any thing to the reproch of our neighbour falsely, that we shoule neither lye, flatter, nor dissemble, that we shoule never tell false tales behinde our neighbours backe, that wee shoule not in private offend. 1. Co. 13.7. speak any thing, although it be true, to the hurting of our brothers Pro. 11.12. good name, if by private admonitions he may be woone. 1. Pet. 4.8. Mat. 18.15. 16.17. 18. false witness, that of hatred, enuite, friendshipe, or affections, eyther concealeth, or uttereth not the truth, or by his witness ouerturneth the same. Truth in all matters, by this lawe is commaunded, and lyes dissimulation, flatterie, and whatsouer is false and fained is forbidden.

71

What it is to beare false witnes.

IF wee will obey God, wee must maintaine the honour and credite of our neighbours, as much as lyeth in vs. For when hee hath forbidden vs to hurt his good name, he willetteth also on the contrary side, þ we maintaine þ honor & estimatiō of al. Now it is not sufficently maintayned in his

Deu. 5.20.

his estate, when we harme it not, ex-
cept we withall procure the good ther-
of. Therefore when we shall come in-
to iudgement, we must take heede of
hurting those by any false report, any
lying, or any forswearing, whose ho-
nor and good we are bounde to pro-
cure. For he which shall beare false
witnesse against his neighbour, he
killeth and robbeth him as much as he
can, and he doth all the euill whiche
proceedeth from perfury. And this is
the cause why God commaunded in
his Lawe, that the witnessess shoulde
be the first which should lay hands to
the execution of him that was puni-
shed for any euill deede, to the ende it
miftake be knowne, that by their voices
and by their tonges, they had putte
him to death, and that the witnessess
should be put in greater feare of spea-
king otherwise then the trueth, when
every one shoulde think he hath to ren-
der an accompt to God, if he shall
haue beene a witnesse against anye
man.

Ex. 20. 16

Leu. 19. 16

Deut. 17. 7

So then when question is of being
a witnesse, every one must deeplie
consider of the matter, and take dili-
gent heede, he enlarge not his consci-
ence

ence, but that he speake in pure simplicitie, that which he knoweth to bee true before God. And here we are to think not onely of false witnessinges, which shalbe against the life of a man, but of such also which concerne their goodes and estimation. And thus are we warned in all respectes, to procure the honoꝝ and profit of our neighbours, when we are to beare witnes. And yet not so, that vnder this shadowe of couering the iniury of him that hath offended, or of preseruinge his goods, we lie before God. For if the honoꝝ of men be deare vnto vs, what ought the honoꝝ of God to bee, if we will make comparison?

If God haue a regarde and care of vs which are but poore creatures: let vs not thinke that in the meane time he will forget himselfe. But if by false witnesse, wee seeke to beare out and bolster him that hath offended: if we couer the faulte and dissemble it: It is certaine, that wee blasphemē the name of God and deface his glory as much as lyeth in vs.

Against

Against flaudederes and
lyars.

There is no man, but desireth to
haue a priuie freinde which is
no talker, and bablee, to the end
that if he haue any thing in his heart,
which doeth trouble and grieue him,
that he may safely open the same vnto
his freind, & þ he may be somwhat ea-
led and resieuued: he hopeth also, that
that which he hath declared, shall be
kept secret, or at leastwise that the
thing, shall not bee expounded other-
wise, then it was spoken: and that hee
will not labour to hurte him, nor to
bring him into hatred with hisneigh-
bour, according to this commandme-
nt: Thou shalt not beare false wit-
nesse against thy neighbour. There ar
some which think and beleue, that it
is not euill done, to reueale secretes
to condemne their neigboures, and
to publish their imperfections: but
the holye Ghoste heere condemneth
all suche personnes, calling them
flaudederes

Ex. 20. 16

Deu. 5.20

Leu. 19.16

108 Fruiteful instructions,

Pro.12.13 Slaunderers, by the mouth of Solo-
mon. And it is not without good cause
that such people are condemned. For
first of all they are hypocrites, secondly

Mat. 7. 5. they are transgressors of the Law :
Thirdly, they set themselues before
the Law, in condemning it. Speake
not euill one of another brethen, He

Jam.4.11. that speaketh euill of his brother spea-
keth euill of the Lawe, and condem-
neth the Law, and if thou condemnest
the Law, thou art not an obseruer of
the Lawe, but a iudge. Infideilty &
vnfaithfulness hath taken roote in
their harts, whereby they are ledd to
betray their neigbours, in discouering
that which they ought to keepe secret.
Moreover, if we be not ledde by loue,
we cannot be faithful vnto our neigb-
ours; for to dissemble their imperfec-

z. Cor. 13. tions, there is no strength in vs that
is worth any thing, except it bee exer-
cised by loue. And if by loue we must
exercise faithfulness, the whiche is set
against false witnesse bearing: it fol-
loweth that the slanderer, is ledde
with hatred to discouer the secret, and
consequently that he is a murtherer.

1.10. 3. 15. For whosoever hateth his brother is
z. 10. 3. 24. a man slayre, He that loueth not his
35. brother

brother, abideth in death. Yet never thelesse let vs not feare to bee accused of slaunder, though we accuse them which leade a slaunderous life, though we rebuke them, reprooue them, and threaten them either priuately or publickly: and though we labo^r to gette them punished and chastened, to the end that slaunders may be taken away from the people of God, and the offend^{ers} brought again unto God by true repentaunce so much as we can.

Ma.18.17

1. Tim. 5.

20.

2. Tim. 4.2

Otherwise we should be vnfaythfull vnto GOD, and to his Church. we shoulde be like them which suffer the sheepe to be devoured, in sparing the wolves.

Of true and false witness^{es}.

VHE^{RE} we witness^{es} or speake truth against the wicked, for to send him to death: though we saue not his life: Yet do we not cease to be true witness^{es}, and to saue liues. For in purchasing the punishment of the wicked, we

wee are cause that divers doe lue
in peace and rest: and thus doe wee
preserue and sauelines, the which is
Deu.17.9 a very acceptable thing before GOD
Ro.13.3 who will haue the Magistrates to
i. Tim. 2. 2. punish the malefactor, vpon the othe
of two or three witnesses, that the e-
uill being purged, we might lyue in
peace.

Nowe if the Lord be carefull of
such temporall and corporall sauing
and preseruing: Let vs vnderstande
that by a farre stronger reason he ta-
keth care for the spirituall and eter-
nali sauing of lynes: as he hath al-
ways shewed, when he rayled vp true
men, which haue geuen themselues to
shew the way of trueth vnto his peo-
ple: as were Noah, Abraham, Lot,
Moyses, Joshua, the iudges, the ho-
ly kings and Prophets.

And not content heerewith, hee
hath sent his owne sonne, who not
onely was a true and faithful witness
for to preache deliuerance as a mini-
ster and seruaunt, but by himselfe
hath made the purgation of our sins,
shedding his mooste pretious blodde
for the eternall redemption of our
soules.

And

And if the deliueraunce of our soules
be so pretious before God, that he hath
not spared his owne sonne: It follo-
eth therefore, that we must be careful
thereof, before all other thinges: Da-
therwise we are great contemners of
God, and renounce to be saued and
redeemed by Iesus Christ: the which
is to do him great iniury, and conse-
quently to put our soules in bondage
with the Deuill.

Nowe for to be carefull of our de-
liueraunce, we must as Iesus Christ
hath sent vs his Apostles and disci-
ples for to be true witnesses vnto vs,
and almyth as lay in their ministerye
hauie deliuered vs from death and da-
nation: even so still now we shoulde
demaunde of him such Pastors and
Ministers, which wil be true witnes-
ses, and declare nothing vnto vs, but
the pure word of God, to the which if
we cleave by faith & repentence, they
shall deliuere our soules. But as they
are the most profitable witnessesse, which
preach vnto vs Iesus C. vnen so the
most exquisit deceiners ar they which
vnder y shadow of religio, do set forth
mens traditiōs, & doctrines of dicens
vaine speculatiōs and subtil questiōs.

For

Heb. 1.3.

& 9.12.

Ro. 8.32.

2. Tim. 4.

3.

10.8.44.

For such, so much as they can do shun
vp the kingdome of heauen from men
and doe deliver them vnto the De-
uill.

74

Wee muste not vpholde the
flaunderer, but beare with
our brethrens infir-
mitie.

I ~~am~~ the worde of God, not only those
are charged with this sinne of false
witnesse, that first set on foote, and re-
rect a false tale to the discredit of
their neighbour, but those also that by
their approuing of it, and eares wil-
lingly opened vnto it, doe vphold the
same. For notwithstanding it were
set vp, yet must it of necessity fal down
againe, if it shoulde finde none that
would by þ receiuing and approuing
thereof vnderprop it, and (as it wer)
lende their shoulders vnto it. Ther-
fore it is said by the holy Ghoste in
Exodus: Thou shalt not receave a
false tale, neither shalt thou put thy
hande with the wicked, to be a false
witnesse.

Ex. 23. 1.

It

It shall not excuse vs, that we were not the first autho^rs of it, neither yet that many aswell as we, did beleue it, but we are taught to take heed, how we giue credite to report, euen strengthened with the approbation of many (whereof notwithstanding wee our selues haue no certayne knowledge) that we be not so hasty to giue sentence in our hart, and much lesse in place of iustice vse our testimonye against any, vpon no sufficient ground, moued onely by the speech & reportes that runne abroad. We are taught, neither to goe, nor toyne with the mightie to witnesse a false matter for sauour or feare: neither yet vpon a kinde of foolish pittie, to honor the poore, and to toyne with them in their vniust cause: so pretious woulde the Lord that the regarde of his trueth should be. It is not lawfull for vs to agree with any against God. And as for the easie eare that so soone recei-
ueth the slanderers report, the holye Ghost geneth the medicine for it in the proverbes: As the North winde (saith he) driueth awaie the rayne, so doth an angry countenance the slaundering tongue. It is the ouer good enter-
Pro.25.23

entertainment, that the flaunderous tongue findeith that cheristh it: for the heauie countenance diueth such guesstes cleane away. It is for bidden as a sinne against this ix. commaundement, to blaze abroad the infirmities of our brethren: and therefore wee must admonish one another, and so to hide sinne and iniquitie: we desire you brethren (saith S. Paule)

2 The. 5.14. admonish them that are vnruley: comfort the feeble minded: beare with the weake: be patient towardes all men. It is for bidden to expounde thinges that might bee well taken, into the worse parte: and for some little blenched to deface the whole. It is commaunded vs to shew foorth our zeale against sinnes that be alreadye ryse in our selues, and to turne it that way to be reuenged vpon them, when it woulde be so gladly occupied in suspecting and surmising euil in others, which either is not so at all, or at the least, not so cleare as in our selues. So that alwaies this bee our rule, from the sight of our owne sinnes, to proceede to the reproouing of others.

Mat. 7.3.
4.

The

The exposition of the last commandement.

In the former commaundementes, Ro.7.7. God would supprese our will and Ge.6.5. affections, but in this tenth commandement, & 8.12. dement in playne wordes hee forbiddeth all inwarde desire, whatsoever is vnlawfull to be done, as the rebellion of the flesh, all corruption of the olde man, all blot of originall sinne: he utterly inhibiteh al euil thoughts, light motions, sodaine affections, yea though we never fully purpose them, neither consent willingly to do them. Pro.20.9. Concupiscence wherewith wee loue Ro.7. 23. our selues, and seeke our owne cōmo. Ep.4.22. dity only, not caring for others, and Col.3.9. are wholy in our nature corrupted, is Ro.6.6. the very selfe same vice of originall sinne, wherunto we are boorne or subiect. God requireth of vs holines and cleannes, and not onelye outwarde righteousness of wōks, but the mind, spirite, and the powers of the mind, & perfection and holines, such as he him selfe is indued withal. And because þ al mē are corrupted, & therfore unperfect by nature, in mind & thought, & also

also in it selfe : by this commaundement we are all conuicted and found guiltie of sinne before God, as is more at large caught in the seauenth and eight chapters of S. Paules Epistles vnto the Romaines.

76

What is ment by the word couet.

To couet, sometimes importeth the will which is in a man, as when one shall cast his eye vpon the goodes of his neighbour, if he shall be tempted to couetousnes, and that he noxiously such a temptation in him, and geue himselfe the bridle : sinne then hath

Ex. 20.17. wonne so much, that he hath a resolute **Deu. 5.21** will in him, that he coulde wish well,

that the same were his. This is one kind of desire which importeth with all a will, when a man shall consent vnto sinne, and if he had the meane, he would put in practise his wicked will and purpose which he hath conciued. Now such wicked desires haue

Deu. 5.18 bene already forbIDDEN, when it hath

19. bene said, Thou shalt not steale: thou

Ex. 20. 14 shalt not commit adultery. For God

15. hath not onely forbIDDEN the acte of

forbi-

fornication, and stealing, but to desire and lust after either the wife of another, or his goodes and substaunce. But there are other desires and lusts, to the which we cleane not at all, to consent vnto them, which ofteentimes tickle and stirre vs vp, and wee perceive some motion in vs which is against God, and is rebellious to the integrytye and vprightnes which is contained in the law, and such desires are forbiddon in this place. For God not without cause, having condemned all euil desires, and affections, anne y-
reth that this is not yet such a perfec-
tion as hee requireth: but wee must
know, that every affection which stir-
reth vs vp vnto euill, (although wee
conclude not anye thing within our
selues, neither rest our selues vpon it,
that is onely a concupisence force-
ably breake forth in vs and wee striue
therewith:) that this is a sinne com-
mitted: and wee are culpable before
God. And thus we see what integry-
tye the Lorde requireth of vs in this
commandement, whē having forbid. Deu.6.5.
Den wicked desires, he adioyneth that Mat.22
both our fences and mīndes must bee 37.
locked vp in such sort vnder his feare Mat.12.

and 29.30.

and inflamed with such a loue and desire, to walke in all holines, that we be not moued or driven either on one side or other, by any wicked passion, to desire either the goodes or the wife of another.

77

What is ment by the word neighbour.

Deu. 5.21.
Ex. 20.17
Luk. 10.
29.37.
Pro. 27.10

By the word neighbour, God me-
thor not onely our kinred and
frends, at whose hands we hope
for some profit and aduauntage, or
which haue deserved some recompence
at our hands: but he wil haue vs to
haue an eie, to the comon altare, which
he hath set among vs: for therfore are
we all formed after his Image, and
beare his marke. Besides this, we bee
all of one nature, the which ought to
hold vs in true vnity and brotherlye
lone: but many make themselues vn-
worthy of it: for some be ful of wilnes
and malice: some are full of pride
& other some are ful of harmefulnes: so
that (asmuch as lyeth in the) they do
cut off themselues from the araye and
cōpany of neighbours: & yet notwithstanding

standing

standing, although men deserve not
 to be counted and taken for neighbours: yet in bearing them loue, wee
 shewe it is good reason, that God
 should ouerweigh our owne naughti-
 nes. Such as are our enimies & labo^r
 to deuour vs, do notwithstanding, not
 cease to be our neighbours, in respect
 of þ order that God hath set. And for
 the same cause also our Lord Jesus
 Christ telleth vs, that it is no charity
 to recompence him, that hath done vs
 a good turne or seruice, nor to loue
 those wh^o we like of, or at whose h^{ands} Mat.5.46.
 we looke for some profit. For the hea- Luk.6.27.
 then do as much as that commeth too, Act.7.60.
 but they do it not to obey god and his 1.Cor.4.
 law, and when we haue regard of our 13.
 owne profit, it is rather a louing of
 our selues, then any point of charite.
 For the markes that charity shooteth
 at are god, and the communion or fel-
 lowship that ought to be among vs: þ
 then it is a true proo^f þ we are desi-
 rous to loue God, when we endeuour
 to do good, euen to them þ are vnwor-
 thy of it. But because we are very far
 from the perfection of þ law: it behoo-
 ueth vs to fight against our owne na-
 ture, that we may obey God. For the
 true

true exercise of christianity is , to acknowledge and bewaile our own sinfullnes and infirmite in discharging our duety towards God, and therupon to labour and endeouour to winne of our selues from day to daye, so as our lustes maye not ouermaister vs, but rather that God may haue such superioritye, that in stead of louinge our selues we may labour to employ our selues in doing good wheresoever he calleth vs.

78

We must applye our thoughtes delight, and desires to profit our neighbour.

The lord our god commandeth vs, to bring our desires , thoughtes, and delightes vnto the good and benefit of our brethren: and that wee bring not onely handes to do well to our neighbours , but also heartes, thoughtes, desires, lusting , longing and delighting therein: according as the Apostle testifieth of himselfe, that hee was delighted with the lawe of God according to the inner man: wherunto accordeth the holye Ghost

by

by the mouth of Salomon saying: It
is ioye to the fust to doe judgement.
Manie haue beene brought to doe
outward things in themselves good,
which never had any ioyefull desire
in them to gloriifie God with them:
but the holy ghost worketh in his, not
only a change of workes, but also an
alteration of thoughts, desires, & de-
lights, þ their desires may be holden
within þ which is good, wherin it be-
hoveth a Christian to be carefull, euē Deu.29.4.
thus to transforme his delights: not
taking it sufficient, if hee shall haue
brought thē at any time, frō þ which
was euill, vntill he haue loyned them
to þ which is good. Wherfore, let our
care be encreased this way, & let vs
be far frō thinking þ the grace of god
only reacheth vnto the deede and full
consent, letting desires and thoughts
take their libertie in their corrupti-
on: but we must confess (as the truth
is) that his grace not onely bideleth
thoughtes from rushinge into that
which is euell: but also giueth them
a sweete taste in that which is good
and holdeth them greatly thereunto.
Wherfore let vs seeke after the grace
of God, not only to season our deeds,

F but

but also our thoughtes and delights therewith, that our studie & thoughts may be occupied in that which is acceptable vnto him.

79

Concupiscence restrayned by
the Papistes.

The Papistes doe restrayne this wordes of concupiscence, to those euill affections & desires which import a resolute will, and full context, the which is against the natural sence of Moyses, and yet is it a doctrine fully concluded among them. And although they cannot deny that to be pricked and prouoked with an euill and wicked desire is a damnable vice, and which proceedeth from originall sinne, and from this corruption which we draw from Adam.

Ex.20.17. Deu.5.21.

yet they imagine that after Baptisme this is no more a sinne. As if such a fantasie come into the minde of man, to doubt of the promises of GOD, to murmur against him, to bee angrye with him: when a man shall bee afflicted, if it come into his fantasie to accuse God of in-
justice

justice and crueltye , this is not a sinne , saye the Papistes. Neither are these of the rudest and ignorantest sorte amonge them whiche speake thus , but this is a generall resolution , and doctrine vniuersally concluded on,in al their diuelish Synagogues. There is not a Synagogue among them , where this hath not beene receaued as an article of faith : namely that a man being provoked and stirred vpp by some wicked desire sinneth not , that if hee bee tempted in himselfe to commit murder , to commit fornication : and briesly to be guiltie of al the crimes in the woorlde : if so bee , that he consent and assent not thereunto , that is to saye , if hee resolue not himselfe herein , to say that he will put in practise his wicked conceit , and that hee staye not himselfe heereton to please himselfe in this wicked affection : all this (say the Papistes) is no sinne. This is (say they) but to exercise vs in combatte and fight against sinne , and wee then declare that wee are valiant champions , and that sinne beareth not rule ouer vs , or reighteth in vs . Howe (in dede) it

Ro.7.7.

is true, that the faithfull shewe well that the spirite of God reighneth in them, when they repel and beate back such temptations, knowing that they are contrarie vnto God, and that hee condemneth them. It is certaine that hereby it is shewed, that God hath giuen vs victorie ouer sinne, and that the vertue and power of his spirite abideth in vs, and þ we are stout and valiant champions to bid battell agaist Sathan. But this is not to say, that we are exempted and freed from all fault, and that wee may so plucke out of vs all sinne, and ransom our selues so fully, as if it might not stayne and spotte vs any longer.

Io.3.6.

Ro. 7.14.

Ro.3.9.23

Gal. 3.22.

We are farre wyde from this. For on the one side it is true, that wee haue great cause to prayse G D D, that he bestoweth this grace vpon vs by his holy spirite, to surmount and overcome all wicked affections: but in the meane time, we ought to bewayle our selues knowing that wee are on our parte ouer weake, and that if hee take not pittie vpon vs, forasmuch as we haue within vs an euill conscience, whiche is to prouoke his vengeance against vs: wee should

to edifie in the feare of God. 125
shoulde well deserue to bee throne
downe of him into the bottomlesse
pit of death.

80

Concupiscence without con-
sent is sinne.

In the former commaundementes,
the Lord condemned whatsoeuer
wicked affections our heartes con-
ceave: but there is great difference
betwene a sette will, and affections
wherby wee are tickled. There-
fore by this last commaundement,
God requireth such integritie of vs,
that no corrupt lust shoulde moue
vs vnto euill, holwesoner it be that
we consent not vnto it. And heerein
God woulde open and discouer the
shame and reprouoch of the Papistes,
and howe that the greatest Clerkes
among them are more rude and ig-
norauant then the pooze vnbelieuvers,
which never hearde one worde of the Deut. 6.5.
holy scripture. It is sayde that the Mat. 22.37
summe of the Lawe is, that we loue Luk. 10.
God withall our heart, withall our 27.
soule, and with all our minde. Let Mar. 12.30
vs nowe consider, if a man conceave Ro.13.9.

any thing against G D D , if he con-
teave anye euill lust or desire of for-
nication or stealing , although hee
cleave not at all vnto it, yet one part
of his soule and vnderstanding is al-
readie corrupted , and he loueth not
G D D with all his heart. There
is no question of the heart, but of
this appreheension and conceiuing of
the minde , which is in the soule of
man. Nowe he sheweth that there
is great vanitie in this , that the
feare of God , withholdeth him not,
as it ought. It followeth then , that
he is culpable and condemned ; be-
cause he dischargeth not himselfe , in
louing G D D , as he hath comman-
ded him. And thus , we see , that euill
and wicked thoughtes are conden-
med , and that wee cannot so excuse
them , but that God shall woorthilie
punish vs for them. And let vs knowe
that although men never consent v-
nto euill , to haue their will resolute-
ly bent thereunto : yet cease they not
to be accursed before God , if he
would use his severitie
against them.

81

In euill deedes left vndone, and
in good deedes done, we
may be deceaued.

The vnderstanding that Christians haue of their estate how it fareth betweene GOD and them, is better taken and hath surer prooife and moxe certaine testimonie from their desires and inwarde affections unto the lawe of God, then from their outward doing of thinges commanded by the law. Euil things may be left vndoone for feare of punishment, for desire of commendation, or auoyding of euill speech, or for that we are not tempted with the, when notwithstanding the heart shal not in any respecte mislike of them. Mat.6.16. *Esay.29. 13.* Good thinges also may be doone for prayse of man, for hope of merites with God, when yet the affection shal nothing be moued that way. And this is nothing before GOD, to auoyde euill from our hande, but to imprent it neuerthelesse in our heart, or to doe good with our hande without anye desire of the heart. Mar. 7. 6.

So that both in euill deedes left vndone, and also in good deedes done, we may be deceaneed. But if the inward affection of the heart stand destrously affected, after that which God hath commaunded vs to doe vnto men, & hatefuly affected towards that which God hath forbidden, this change cannot be wrought there, but by the sprite of God alone. As for the prayse, and dispraise of the people, it reacheth nothing so far. Wherefore let vs embrase this desire vnto the duties commaunded vs, not giuing any rest vnto the Lorde in our prayers, before we shall obtaine this inward testimonie which is aboue all exception to be taken against it: and

Ps.42. 21. without the which outward doings
 Ro.12.8. are of no account before the Lorde,
 2. Co.9.7. who looketh into þ affections of man,
 and embraceth a chearefull and de-lightfull giner.

82

No man fulfileth the lawe
 throughly.

Men by their good wils can never
 finde in their hearts to giue ouer
 the

the opinion which they haue of their owne righteousnesse, except they bee compelled and forced thereunto. For although we be overwhelmed with so many vices as is pity to behold: yet the worst and deepest rooted vice in our nature is pride, or presumptuousnesse, which is a selfewilled perswa-Gen. 6.5.
ding that there is somewhat in vs: in so much that although God tell vs, that there is in vs but euill, lewdnes, filchiness, and vncleanness, and that al the vertue which we dreame vpon is but vanity and leasing: yet can hee not compasse to humble vs, vntill we our selues perce aye our owne neede, and haue proued it to our faces. The holy Ghoste by Sainct Paul doth pronounce that all they which are of the Law are accursed. Wherby he mea-Gal.3.10.
neth that so long as men rest & muse vpon their owne workes, and thinke to obtaine grace by that meane before God, they be accursed.

For like as he that forsaketh him-
selfe, and renounceth all that he hath
of his owne, and groundeth himselfe
vpon the onely mercye of God, is of
faith: so contrarwise he that thinketh
to bring any seruicewherwith to bind

Deu. 27.
26.

God vnto him, or imagineth to recompence him with his merits, is of the Lawe. And nowe, seeing that the law curseth all them that performeth it not to the full, it is certaine that all men from the greatest to the least are guiltie. For the summe of the Law is, that we loue God with all our hearte, with all our soule, and with all

Deu. 6. 5. our minde, and our neighbour as our selfe. That is to say, We shoulde loue

Ma 22. 37. we shoulde hate, we shoulde feare, wee

Luk. 10. 27. shoulde hope for nothing, but in GOD

Mar. 12. 30. shoulde hope for nothing, but in GOD

Ro. 13. 9. and to his glory. We shoulde thinke

or muse vpon nothing in our minde & vnderstanding, but that may make to the honor and glory of God. We shoulde do nothing to any other, whiche we would not willingly be contented shoulde be done vnto vs.

If we examine our selues by this rule, wee shall neede no other iudge then our selues to condemne vs. For certaine it is, that no man can keepe the Lawe, that is to saye, no man can discharge himselfe throughlye of all thinges that the Lawe commaundeth. For it is not in vaine that it is called an intollerable burthen. Also we see our owne infirmity, and there

God

God sheweth vs an Angelicall holiness. And how then is it possible for vs to attaine vnto it? Neverthelesse the faithfull being guided and governed by Gods spirit, do keepe the Law that is to say, they walk according to the rule that is geuen them in the same.

No man shalbe iustified by the
deedes of the Lawe.

Although wee endeuor to keepe a cleare conscience towards GOD, and to leade a blamelesse life through charitie towards men, according to the prescript rule of Gods Lawe: yet our so doing, must not be with intent to purchase grace fauour, or righteousness thereby at Gods hand (for that belongeth onely vnto Christ, and no man liuing shalbe iustified by the deedes of the Lawe) nor to gloriſte our selues to the worldward: For whosoeuer seeketh the gloriye of men is deſtitute of the gloriye of GOD, & hath &c. receaued his reward alreadye) but 1. Pet. 2. onely to gloriſte GOD by shewing 12, foot

soorth the mighty working of his spirit in vs, to the benefite of our neighbours to the stablishing of our owne consciences in the faith, and to the confusion and shame of the aduersaries which do slanderously misreport þ doctrin of saluatiō which we profess.

If we deale after this manner, then doeth Gods woordē put vs out of all donbt, that sinne shall not get the upper hand of vs, because we be not vnder the Law, but vnder grace. And this continuall renewing & maintayning of the battell, against Sathan,

Ro.6. 14. the woorde, and our owne flesh, assurēth vs, that although we be never so full of infirmities, yet are we grafted into Christ, and growne into him by resembling his death, in that we are crucified, and dayly labour to crucifie þ old man with him: by means wherof we grow vp again into þliknes of his resurrection, through newnes of life to the glory of God for euer. Finallye it warranteth vs that wee bee firmlye settled and grounded in Gods elecction so as we cannot in any wise perish,

Ro.6.4,5. for sathan is not denyded against him self, the worldlings hate not the world

6. **Mt.12.26** nor the things therein; flesh and blood mislike

mistike not the corruption of old Adā:
neither can any man come unto Christ
except the Father drawe him. Iob. 6.44.

84

The dignitie of the Gospell.

The Gospell is not a common Do-
ctrine, nor a doctrine lightlye to
be regarded: And although it hath
pleased God that it should be prea-
ched by the meanes of men, which are
but fraille creatures, and oftentimes
of small accompt: yet is it not there-
fore to be said that the doctrine which
they pronounce through the spirite of
God, is therefore the worse or to bee
esteemed of lesse value: for the gospell
is a gospell of glory, that is to say, a
glorios doctrine, wherein the Ma-
testie of God appeareth. If the pow- 1. Tim. 1.
11.
er of God ought to bee in estimation
with vs; that power shineth in the gos-
pelle. If the goodnesse of GOD bee
worthy to be sought for, and loued of
vs: The gospell is an instrument of
that goodnesse: Worthy therefore it
is, to be reverenced and embraced if
the goodnesse of God be to be reveren-
ced, and as it is an instrument of our
sal-

Ro. 1.16.

134. Fruitefull instructions
saluation, so is it to bee looued of
vs.

85

The Gospell encourageth to
godlinelle.

AS there is nothing cā keep good
children so much in obedience
then to know their fathers good
will towardes them: so nothing can
more pithyly move good Christians
to the seruice of God, and keeping of
his Law, then in his gospel to learne
his vnspeakable goodnessse and mercy
towardes them.

Eph. 2. 10
Luk. 1. 73.
Tit. 2. 11.

Ro. 6. 4.

Moreover the same Gospell that
teacheth vs by Christ's blodde onelye
to attaine remission of our sinnes, doth
teach vs also that the ende of our re-
demption is to liue in the feare of
God, and no more to be subiect unto
sinne. God the Father by his sonne
Jesus Christ hath deliuered vs from
sinne and sathan, and therfore muste
we nowe forslake them, and liue in the
obedience of him that hath so merci-
fully and so freely redeemed vs. For
this cause doe wee professe to forslake
the Deuill and all his workes, and as
the

the Apostle saith, binde our selues to
rise with Christ in newnesse of life, Ro.13.12.
that seeing we be nowe made by him
the children of light, we shoulde haue
no moxe to doe with the woorkes of
darkenesse.

The will of God must bee our
direction.

If we will praye rightly unto God.
We must knowe what his will is,
and to understand the same wee must
knowe what hee sheweth vs in his
woorde, wee muste compasse all our
requestes according to his holy will,
and rest our selues vpon his promi-
ses.

And whereas the scripture speaketh
of the will of GOD after two sortes:
it is not as though hee had a double
will, but it is because of our grosse-
nes and rudenesse. And whereas it is
also said, that GOD is sometimes
angrye, sometimes sorrye, and that 1. Sam. 13;
hee repenteth himselfe, it is not as 11.
though GOD had anye such passi-
ons and affections of man: But
the

1. Tim 2.4
Gen. 6.6.

the holy Ghost applyeth himself to our
weaknesse, because wee cannot com-
prehend God in his incomprehensible
Majestie.

87

God hath his elect in all coun-
tries.

Vhereas it is saide, that
God will haue all men
to be saued: the meaning
1. Tim. 2. is not that God wil sauue every parti-
4. cular man, but it is to be vnderstood
Tit. 2. 11. of all countreyes, and of all nations,
so that whereas in times past he chose
but one certainte people to himselfe
now he hath his elect in all places, &
his mercy is shewed to all the world.
The promises which were giuen to
Eph. 2. 12. the Jewes onely are now stretched vnto
the Gentiles which were separated
from God, and cut of and banished
from all hope of saluation.

88

The foundation of God abideth
sure.

When

When we see such turnings that
they which seemed to be for-
wardes in religion do gaine back and
withdraw themselves from the king-
dome of heauen: yet for all that wee
must not thinke that the Church is
diminished. And although the number
of them whō we thought to be faith-
full is by this meanes smaller: yet
let vs be assured that how souer the
world go, there is a sure foundation,
God will alwaye keepe his church,
and there shall alwayes bee some to
call vpon him, and to worshyppe him:
and this may be sufficient for vs for
asmuch as our salvation is so surely
settled vpon the grace of our God in
that it hath pleased him to choose vs
before the world was made and so to
account vs among the number of his
childezen.

2.Tim.2.

19.

Ps.72.5.

Ep.1.4.

89

We haue no power in our selues to
serue God.

Experiencē teacheth vs verye evi-
dently that wee haue such imbe-
cillitie and weakenes in our selues, Ps.46.1.2.
that we are not able to continue in
the

the seruice of God vnlesse wee haue a greater strengthe then is to be founde in our mortall nature: For such is our frailty that we are ready to fall at e-
very step, and mozeouer the devil cea-
seth not to assault vs daily, which im-
porteth that we could not bee able to
resist him vnlesse wee had an higher
vertue. But God who seeth our im-
perfection, doth not at any time bring
vs out to combats but therewithall he

**1. Cor. 10.
13.**

giueth vs sufficient strength to with-
stand them, and also our Lord Jesus
Christ hath receiuued al vertue & po-
wer to forstify those þ are his that they
be not forsaken: and yet notwithstanding

Mat. 28.18

ding we must p;repare our selues to
an invincible courage if so bee that
we will go on with our vocation and
calling: but they especially that must
lead the way to other, (I meane the
ministers of the word of God) they
haue neede of this heauenly helpe, for
Sathan wil moze fiercely & moze da-
gerously bende his assault towardes
them, then towards any other.

90

God wil trie and proue our hartes

88

We muste not thinke to serue
God at our easse and rest, for
he wil trie and proue what hartes we
haue to employ our selues to his wil.
And this is the cause why he letteth
loose the bridle to the wicked & gran-
terh peace and rest to the naughtye
persons: and on the other side susse-
reth his children to bee molested by
them, and this is the matter that wee
are so often exercised and tryed: but
we haue the remedy at hande, for the
scripture sheweth vs that the grace
of our Lord Jesus Christ shal be co-
mon vnto vs if so be, we embrace it
and cast it not away throughtour neg-
ligence.

Ps 41. 21.

2. Tim. 2. 1^o

91

The word of God abideth for
euer.

If we will proue our faith and o-
bedience towards god, the truth of
his word must the ratgne ouer vs, we
must frame our lynes thereafter, wee
must know þ it is an abiding and im-
mortall truth not flitting nor change-
able, it is not a temporal doctrine
to serue for a season, but the mynde
of

1. Pet. 1.

23.

of God was that it should be of force
in these dayes, and vnto the ende of
the world, and that the world shoulde
sooner perish and heauen and earth
decaye then the authoritie of the law
or of the prophets shoulde bee dimini-
shed: and therefore we must suffer our
selues to bee gouerned by the holye
scripture, referring our selues thereto
without seeking wisedome in any o-
ther place.

Mat. 5.18.
Luk. 16.
17.
2. Tim. 3.
15.

92

It is not sufficient onely to read the
scripture.

The scriptures are gluuen vnto vs
from aboue, not to the ende wee
micht haue them onely in booke and
so laye them vp as our treasure as
many men do: either yet are they gi-
uen that we micht simply and sleight-
ly read them, as though it were suffi-
cient to read: either that by a super-
stitions opinion, the reading of them
micht be in stead of worship and di-
uine seruice, as the papistes doe, and
as the Jewes continuallye do on the
Sabbath dayes: but they are geuen
to this ende that they micht be read
with

with diligence, and with a minde desirous to finde out those things which belong to true knowledge and true godlines.

93

The Scripture is profitable.

There is nothing in the scriptures which may not serve to our learning and institution of our life: there is no vaine or vnproufitable thing contained in the oracles of god and therefore we must profit in the reading of the scripture vnto pietie and holines of life. What soever is set down therin we must labour to learne it, for it were a reproch against the spirite of truth, if wee shoulde thinke he hath taught any thing which were not materiall for vs to know: secondly what soever is caught in the scriptures, let vs know that it tendeth to the encrease of godlines: For hereunto specially do they serue, as namelye to correct the mindes of men (being prepared vnto patience and strengthened by consolations) vnto the hope of eternall life, and to keepe them in the meditation thereof.

2.Tim.3.
16.17.

10.16.13.

Ro.15.4.

The

The scripture is diuinely in-
spired.

The scripture calleth no man, but as is well agreeing either to his nature, his affections or his maners. It flattereth no man (although it giue very honorabile names and titles to the faithfull) neither blameth it anye body but vpon just cause. For the scripture is diuinely inspired and en- dited by the holy Ghost which is a teacher of all truelth and a hater of lyes.

With feare and reverence therfore, with care and diligence wee shoulde reade the holy scriptures and heare the preaching of the Gospell: for therin doth God open his mouth to giue vs wisedome. And we must not imagine any carnall thing of God seeing hee is a sprite: we must not resorte to the preaching of his woyde and to the publicke prayers slacklye or for customes sake, or to auoyde the danger of the lawe, as do the hypocrites, the superstitious and Idolaters: but to th' end we may receave and learne wisedome of God through his grace and

to edifie in the feare of God. 143
and goodnesse, whereby we know-
ing him, maye walke in his feare.

95

The scripture must be read with
reuerence.

The readers of the scriptures must
be searchers and not corrupters,
wresters, dreamers, or superstitious
murmurers. For the Scriptures
do not require anye searching, but
that which is godlye, humble and
desirous to knowe and embrase
one trueth onely: otherwyse a
man maye fynde some whiche reade
the Scriptures but not to searche
out Gods trueth, but rather to hin-
der the same. Euen soe, Herode in-
quired out the trueth out of the scrip-
tures concerninge the place where
Christ shold be borne, not to the end Mat.2.4
he might worship him, but rather to
destroy him. Also the Phariesies said
not to Nicodemus beholde what is
writte in the scripture concerning christ
but they said search & looke, for out of
Gallilye riseth no Prophet. So in
like manner wicked and vngodlye Io.7.52.

men

men do search the scriptures to cor-
rupt the same to their owne destruc-
tion.

95

Faith in Christ.

Ro. 10. 17

IT is very necessarie for christians to know, first wherof faith in christ doth come: what wee must beleue concerning Christ, and in what, faith in Christ is to be continued and confirmed. Faith (the Apostle saith) commeth by hearing, and hearing by the word of God: Secondly, if so be faith commeth by hearing of the woerde of the Lord, and if it be our parte to abide in the same, and that wee ought not to beleue any other thing then the verye same which is set before vs by the woerde, whereby wee conceave faith and beleeving in the which wee abide: very foolish are they which at this day say they knowe not what to beleue and what not, for if so be they were abiding in the word of the Lord they shoulde knowe what to beleue: but because they haue already applyed their eares and minde to humaine doctrine, it commeth to passe that they

they being ignorant of Gods trueth,
are carried about with every winde
of doctrine the which is forbidden
by the holy ghost. Thirdly this also
is manifest, in what christian sayth
ought to bee maintained and confir-
med, when our saviour Christ saith ^{Eph.4.14.}
they which continue in his worde are
his true disciples. So that we must
abide in that from which wee haue
conceaued our faith. ^{Io.8.31.} We are begot-
ten by the worde of truth thorough
faith, & by the same we are strength-
ned and confirmed. ^{Iam.1.18.}

97
Christ hath freed vs from
the lawe.

Our Loide Jesus Christ was
sent to redeeme them that were
vnder the lawe, that wee might
receauue the adoption of sonnes. Hee
was moreover our peace when hee
shedde his bloud to wyppe out all our
sinnes, to deliuer vs from all our
debtes, when he became a curse for
vs and was become subiect to all re-
proch to couer all the faultes which
we had committed. And whereas

^{Gal.4.5.}

God

Eph. 2.14. God was our enemie (as also we on
 15.16. our partes were enemies to him) in
 Christ may wee beholde our agree-
 ment, and so likewise the attone-
 ment which was made and accom-
 plished.

58

There is no chaunge in
 God.

W^hereas it pleased God to hinde
 the witnesse of his Gospel for
 a season from the Gentilles,
 and afterwarde to haue it preached
 throughout all the worlde, and chuse
 such a fitte time for it, as hee had de-
 termined in his secrete Counseil ;
 Iam. 1.17. we must not saye that he is chaunge-
 able therefore : but wee must learne
 to worshippe and reverence him in
 his prouidence with all humblenesse,
 confessing that nothing proceedeth
 from him but most iustly and most
 wisely, and that whatsoeuer hee hath
 once determined, and whatsoe-
 ver he doth, cannot be
 controlled.

I. Tim. 1.
 17.

The

The will of God must be
our rule.

WE must not gine our selues
too much to our lustes, as by
nature we are prouoked there-
unto, but alwayse wayte vpon God,
to see what his good will and plea-
sure is and with patience and quiet-
nesse wayte for the same, and al-
though manie thinges fall not out
as wee would haue them, but wee
thinke to our foolish reason that God
shoulde haue doone other wise: yet
must we bridle our selues, and shewe
that obedience vnto God, that his
counsell may be a sufficient rule for
vs, rememb'ring also that God hath
his due time, and it is not for vs to
appoint him a time when hee shall
doe what he hath to doe, this autho-
ritie and office of commaunding is
not in our handes, neither is it in
vs to knowe the times and seasons
which the father hath put
in his power.

1. Ti. 2.7.

Act. 1.7.

Howe the way is opened for
vs to pray.

As often as the goodness of God
is witnessed vnto vs, and he pro-
miseth vs his grace although
we be wretched sinners. As oft also
as wee heare that our sinnes were
forgiuen vs by the death and passion
of our Lorde Iesus Christ, and that
Col. 2.14. then payment was made for all
our debtes, and the obligation that
was against vs dispatched and rent
in peeces, and God made at one
with vs. We haue the way opened
vnto vs to pray vnto God, as also
Hos. 2.23. the Lorde sayeth I will saye vnto
them which were not my people, thou
art my people and they shall say thou
art my God: therefore so soone as
our Lorde GOD maketh vs to
taste his goodnessse, and promiseth
vs that euern as he sent once, his one-
ly sonne vnto vs, so nowe he will ac-
cept vs in his name: wee neede not
doubt to come vnto him, for it is
asmuch as if he commaunded vs to
praye

to edifie in the feare of God. 149
praye, and the one hangeith vpon the
other.

101

The drift of the Scripture.

The whole course of the scripture teacheth vs, especially and aboue all thinges, that wee shoulde not doubt, but assure our selues and vndoubtedly beleue that God is mercifull, louing and patient, that he is neither dissembler nor deceauer, but that he is faithfull and true and keeþeth his promise: yea and hath performed that he promised in deliner-
ing his onely begotten sonne to death for our sinnes, that euerye one that beleueþ in him might not perishe, but haue everlasting life. Here we cannot doubt, but GOD is pleased with vs, that hee loueth vs in deede, that the hatred and wrath is taken away, seeing hee suffered his sonne to die for vs wretched sinners.

Iam. 1. 6.

Luk. 1. 69.

Io. 3. 16.

Ro. 4. 25.

102

We are assured of the fauour of God.

63

Great

Great cause haue wee to yeelde
 most heartye thanks vnto our
 good God, so farinmuch as it hath
 pleased him to deliuer vs from this
 monstrous doctrine of Doubting,
 wherein we were nouised in the time
 of ignorance: so that wee can nowe
 assure our selues that the holy ghost
 cryeth & bryngeth foorish in our harts
 groninges that cannot bee expressed.
 We are commauded in the gospell to
 beholde, not our owne good workes,
 Ro. 8.26. or our owne perfection: but God the
 promiser and Christe the Mediator.
 Contrariwise, the Pope com-
 mandeth vs to looke, not onely vnto
 GOD the promiser, nor vnto Christ
 our high priest: but vnto our workes
 & merits. Here on y one side Doubting
 and Desperation must needes follow:
 but on the other side assurance of gods
 fauour and ioy of the spirite, if wee
 cleaue vnto God who cannot lye. For
 Ro. 3.22. Contrariwise, the Pope com-
 mandeth vs to looke, not onely vnto
 GOD the promiser, nor vnto Christ
 our high priest: but vnto our workes
 & merits. Here on y one side Doubting
 and Desperation must needes follow:
 but on the other side assurance of gods
 fauour and ioy of the spirite, if wee
 cleaue vnto God who cannot lye. For
 Tit. 1.2. as he promised so hath hee deliuered
 his sonne to deth y through his bloud
 he might redeeme vs from our sinnes
 and from eternall death. In this case
 we cannot doubt vntesse we will
 vterly denye God.

The

103

The libertie of a true
Christian.

A True Christian is the childe of grace and remission of sinnes, because he is vnder no lawe, but is aboue the lawe, sinne, death, and hell. And euen as Christ is free from the graue and Peter from the prison, Mat. 28.6. so is a Christian free from the lawe. And such a respect there is betweene the iustified conscience and the lawe, as is between Christ rayled vp from the graue, and the graue it selfe, and as is betweene Peter deliuered Act. 12.9. from the prison, and the prison it selfe. And, like as Christe by his death and resurrection is dead to the graue, so that it hath nowe no power over him, now is able any longer to holde him, but the stone being rolled awaye, the seales broaken, and the keepers astonished, hee ryseth agayne, and goeth awaye without anye lette: and as Peter by his deliueraunce is freed from the prison, and goeth whither hee will: euen so the conscience

152 Fruiteful instructions,

Heb. 13.9 by grace is deliuered from the lawe,
and so is euerye one that is borne of
the spirite.

104

The first point of a true
Christian.

Th^e C^h kingdome of Ch^{rist} is not
earthly, but a spirituall king-
dome, by the power of the holy ghost
reaigning and florishing in the hearts
of men, and setting it selfe against
the workes of the Diuell and of the
worlde, and therefore looketh for
no other thing in the worlde, but
miserie and trouble. Wherefore the
first point of a true Christian is, so
farre as mans frailty can suffer, to
renounce the worlde and the affecti-
ons and pleasures thereof and with
the comfort of Gods mercie in Ch^{rist}
Iesu to arme himselfe with patience
against all the mischieves þ the Deuill
or the world can rasse against him. A
true professor of Ch^{rist} & his gospell
maketh this account before hand and
looketh for no other, and because he
knoweth þ life of a Christiaⁿ is a war-
fare vpon the earth, he vnderstandeth
also

also that Christes sonldiers which wil
professe to fight vnder his banner may
not in this life looke for wealth, pro-
speritye and quietnesse especially whē
he seeth the Dluell, the wōld and the
flesh ready prepared to ouerthowhim
and tobȝing him to confusion. Who-
soeuer therefore dallieth with the
wōlde, sheweth himselfe more then
half a traytor against Christe, much
more they that for the wōlde, revolte
from Christ.

Io.15.18.

105

A note to knowe a true Chri-
stian.

There is a most certaine note,
whereby the true childdren of
God are knowne and discerned
from the childdren of the wōlde: if by
the spirit of God they be regenerate
vnto innocency and holinesse. For as
GOD by his spirit consecrateth vs
for temples to himself, so by the same
spirit he dwelleth in vs: and so the
sonnes of God are counted spirituall
not in respect of a full and absolute
perfection: but only for the newnesse

Ro.8.9

Io.14.17.

1. Cor. 3.

16.17

of life begunne in them, and because they haue the spirite of God abiding in them, howsoeuer they feele some reliques of the flesh rema-
 Ro.8.10..ning. The kingdome of the spirite is the abolishing of the flesh, and in whō the spirit of Christ raigneth not, they Doe not appertaine vnto Christ. They are not Christians that serue the flesh for by plucking him away from his spirit, they make him like to a deade image or carcasse.

A true Christian is partly vnder
 the Lawe, and partly
 vnder grace.

Gal 5.19 **A** True christian is denided into
 two times. In that hee is fleshe
 he is vnder the Law, in that he
 is spirite, he is vnder grace. Concu-
 piscence, couetousnes, ambition, pride
 and such like vices do alwais cleaue
 to the flesh. Also ignorance, contempt
 of God, impaciency, murmuring and
 grudging against God, because he bin-
 dereth

Vereth and b̄reaketh of our counsells,
our deuises and enterpises, and bee-
cause hee spedilye punishment not suche
as are wicked rebellious and con-
temptuous persons. &c.

Such manner of sinnes are rooted
in the fleshe of the faithfull, where-
fore if wee beholde nothing but the
flesh: wee shall abide alwaies vnder
the tyme of the Lawe, but these dayes
must be shortned or no flesh shall bee
saued. The Lawe must haue his tyme
appoinned wherein it muste haue his
ende the tyme thereof is not perpetual
but hath his end, which end is Christ
but the tyme of grace is eternall. For
Christ being dead, dieth no more. He
is eternall, therefore the tyme of grace
is also eternall.

Ma. 24.22

Ro. 12. 4

Ro. 6.9

The spirit of Christ, dwelleth in
Christians.

VVE must always re-
member, that free re-
mission of sins, cannot
be seperated from the spirit of regene-
ration: for were as much as for to rent
Christ

Christ in peeces. Which thing if it be true, as indeede it is most true, then are the aduersaries of the gospel void
 2.Cor.5.5 of the true sence of the holy Ghoste, when they charge vs with arrogancy in that we dare acknowledge the spirit of Christ, dwelling in vs.

For either wee must denie Christ, or confesse, that we are Christians by his spirit.

It is pitifull to consider their horrible falling from the word of God, forasmuch as they doe not only boaste themselves to be Christians without the spirit of God: but also scorne and scoff at the faith of others being surely grounded vpon the rocke, but such is the philosophy of the Papistes, the spirit is indifferently sometimes called the spirit of God the father, sometime of Christ, not onely because all the fulnesse thereof is shedd vpon Christ, as he is our mediatour and head, that from thence might redound to every one of vs his portion: but also because the same spirite is common to the father and the sonne, who haue one essence, and the same eternall Deity

Christi-

108

Christians must be constant,

By constancy and perseranace in
faith, how many cruell persecu-
tions soever are exercised against
vs, what greuous offences soever are
objected against vs by them that falsh:
although the deceitfull errore of false
Prophets doe resist our faith, yet not 1.Pet.1.
withstanding at the length wee shall 9.
receauue the saluation of our soules,
which is the ende of our f alth.

Christ therefore acquireth this for-
titude of those that are his, that they Ma.24.13
persist and abide stontly in fight, a-
gainst all the impedimentes of their
Faith.

Thus also Paule commaundeth 2.The.3
vs to doe, that wee bee not weary of 13.
well doing.

And in an other place he saith, that
no man is crowned except hee striue
lawfully. ^{2.Tim,2.5} Wee must therefore beare
all things with a bolde minde and
stoute courage which the
Lord shall lay vp.
on vs.

The

The dutie of Christians.

1.Tim.4.
10.

IT is the parte of Christians so to
lue, so to behaue themselues, and
so to suffer all thinges, that Christ
only may be the cause of the hatred
and persecution which they suffer; and
then this, is, and ought to bee a com-
forte vnto vs, that if wee suffer for
Christ, then are wee his, then shall
wee say with the Apostle Paul, Wee
labour and are rebuked because wee
trust in the liuynge God, which is the
saviour of all men, especially of those
that beleue. This is a great consola-
tion and comfort, that how great so-
ever the dangers bee, if faith bee pre-
sent it is able to lift vp a discouraged
hart.

Ma.10.22

For hee that onlye continueth to
the ende, committing himselfe vnder
the tuition and protection of the Lord
He (I say) at length shalbe safe, al-
though he bee deliuered to the deathe
and hated of all men. This safetie
and health is promised not by resisting
but by

but by suffering as the Lord doeth
plainely declare. By your pacience Luk.21.19
(saith he) possesse your soules. The
which containeth a woonderfull con-
solation.

They whith fight vnder princes, are
doubtfull of the victorye, but Christ
promiseth victory without all doubt,
to them that fight to the ende. Let
vs not therefore feare or doubt to fight Mar.13.13
for the glorie of the Lord, althoughe
the whole world rise against vs, bee-
cause an happye and prosperous ende
is promised vnto vs of Jesus Christ
the sonne of God, which is a faithfull
keeper of our saluation, if wee conti-
nue.

110

The Fruite of our communion
with the deathe of
Christ.

If then bee Christians, then
muste appeare in vs the signe of our
Communion with the deathe of
Christe, whose fruite is that the
flesh be crucified with all our con-
sciences.

Howbeit

Ro.6.8.

Howbeit we may not therefore count this communion as none, because (as yet) wee doe feele some reliques of the flesh to liue in vs: But wee are continually to study for the encrease therof, vntil we are come vnto the marke. For it is well if our flesh bee continually mortified, and wee haue well profited, when the fleshe being subdued, hath yeelded to the holye Spirit.

2.Cor.4
20

And there is an other communion of the deathe of Christ, whereof the Apostle Paule speaketh in diuerse places, and namely to the Corinthians as touching the bearing of the Crosse, after whiche followeth the participation of eternall life.

Newnesse of life muste bee followed after of Christians the whole course of their whole life: for if they ought to represent in themselues, by the mortification of the fleshe, the Image of Christ, and life of the spirit: That muste bee done once for all, but this muste continue still.

Not as though the fleshe were mortified in vs in a moment: but because wee muste not renolte, or go backe

to edifie in the feare of God, 161
backe in mortifying the fleshe. For
if wee turne backe vnto our filthi-
nes, we denie Christe, of whom wee
cannot be partakers, but by newnes
of life.

Ro.8.10.

III
God is not the authour of sinne.

Although God giueth the firsse
moving, power and strenght in
all manner of actions, which
wee must confess to be good as pro-
ceeding from him: and ordereth and
disposeth all euill, which is a peruer-
ting of the good that commeth from
God, and proceedeth from Sathan
and the corruption of mans nature,
so that he couerteth the same alwaies
in the end to his glory, and the bene-
fit of his elect, as we see in the perse-
cution of the wicked and the infirmi-
ties of the godlye: yet is hee by no
meanes to be charged as the authour
and cause of sinne and euill. When it
pleased the almighty to shewe soorth
his infinite power, wisedome & good-
nes in the creation of thinges visible
and inuisible, bodily and spirituallly,
it pleased him for the illustration and
set-

Ro.9.14.

Ps.19.9.

setting forth of the glory of his goodness, to ordene that euil shoulde proceede out of the freewill of his reasonable creatures: And this his ordinance is good. For although euill bee naught, and cursed be he that saith euill is good, yet that there shoulde bee euill (which is Gods ordinance) it is excellent good. The excellencie of goodnes cannot so well appeare and be knowne, as by the comparison of the contrarie which is euill. Therfore it is perfect good that euill shoulde be the manifestation of that which is good: we see that in all the creatures and workes of the worlde, God hath ordyned that his glorie should shine in contraries: As to the intent that the beautie and glorie of light should be seene and knowne to bee such as it is, he hath ordyned darkenes. For if he had created light to be perpetuall without anye chaunge of darkenes, howe had it bene possible for men, although living in the light to haue knowne the excellencye of light, and so shoulde God haue bene defrauded of the glory of so beautiful, profitable and comfortable a creature. Therfore even as by darkenes, we learne howe to

to esteeme light, and by bitter that which is sweet, and every other thing by his contrarie: even so by the Desorumity of euil we are taught how great is the excellent comelines of þ which is good, and so the ordinance of God þ there should be euil is perfect good.

112

God cannot be accounted the cause of sinne.

That þ glory of gods mercy might appeare in the saluation of his elect, and his justice in the condemnation of the reprobate, it was necessary that there should be euil, and so necessary that otherwise there shoulde haue bene no matter for the mercye & justice of God to worke vpon: for if there should haue bene no sinne nor euil, wherein then should the mercie of God haue bene seene in pardoning & forgiuing sinnes, if there should haue bene no transgression, how shoulde the glory of Gods justice haue shined in punishment? And thus it is evident þ god by no means may be coulled þ author of euil, which he hath not created, made, or wrought, but ordeined þ it should

Ro.9.22.

23.

Ps.19.9.

Ro. II.
33-34.

should proceede from the freewill of his reasonable creatures for the illustration of his glory. Let vs therefore tremble at his righteous iudgements who doth al thinges according to the good pleasure of his will : and hath made the wicked man for the daye of his wrath, and yet by no meanes is the cause of his wickednes . If any man be not satisfied with this aunswere, he may enter further , vnto the vnmeasurable depth of Gods iudgement, into the which he maye rather finde an entrance, then a way out, except it be to his everlasting destrucion for his horrible presumption.

113.

Sinne is not of God.

In the beginning of all thinges god made man, not in such sorte as hee now is in, miserable, a bond slauie of sinne and death, but excellent , holye, iust, and good:but through his owne fault and transgression of gods laws, he fell into sinne punishment , death, hell, and into the verie power of the diuel. And hereby it is manifest, that sinne was neither created nor com-
maunded

maunded by God, but forbidden, because god gaue vnto man a good and holy commaundement, wherewith he forbadde him that fruit, whiche being eaten woulde bring sinne, death and damnation. We must not now busily dispute, and curiously search why god gaue this commaundement of not eating vnto man, when notwithstanding he was not ignorant of the event, or of that which would come to passe: or for what cause he gaue the deuill power to tempt and deceave man? Wherefore God did not mightily keepe man from falling? &c. For the holye Ghost by the mouth of Paule reieteth such kinde of questions and fidelit great fault with them, & sharpe-ly reproueth and condemneth them. Wherefore the best and wisest waye is to beleue that God is iust, and to confess that he willeth not that which is euil, much lesse doth euill.

1. Tim. 4.

7. & 6. 20.

2. Tim. 2.

16.

Tit. 3. 9.

114

The first steppe to the grace of
God is to confess our
finnes.

They

1.10.1.8.

10.3.36.

They are incurable who haunting na-
feeling of their sinnes despise the
grace of God. Therfore it is horriblie
blindnes to be ignorant of our blind-
nes, euen as not to knowe our sick-
nesse, is almoste a disease vncurable.
And as the firste steppe to recover
health is to acknowledge our infir-
mitye, euen so the firste steppe to the
grace of God is, to know our vngod-
lines and ignorance. To this effect
appertayneth that which S. John
sayth: If we confess our sinnes, he is
faithfull and iust to forgiue vs our
sinnes, and the bloude of Iesus
Christe his sonne shall clese vs from
all iniquitie. In the verye chosen
and deare chldren of God, there sure-
ly is much sinne: But it is taken a-
waye, it is not imputed, neither
doth it remaine: in the wicked one-
ly there remaineth sinne and dam-
nation: There is therfore a passing
sinne, and a remaining sinne. To this
effect pertaineth this saying, he that
believeueth in the sonne hath euerla-
sting life, and he that obeyeth not the
sonne shall not see life, but the wrath
of God abydeith on him. Let vs there-
fore believe in the sonne of God, let

vs

vs confess vnto him our sinnes, that
we being illuminated by him and ab-
solued from our sinnes, may come at
the last to that light whiche no man
can attayne vnto.

115

Sinne is not of Gods creation in
man, but of the diuels
procurement.

WHereas sinne is in mans na-
ture:it is not of Gods putting
in by creation, but by reason that Ha-
than did spread his naughtinesse fur-
ther abroad at such time, as man was
beguiled by his wilnes, to disapoinct
the benefyt e of God. And thus
it appeareth that the Deuils became
accursed of them selues, and that
their being cruell, full of rebellion,
full of lying and full of wickednes,
came altogether of their turning a-
waye from their creator as the scrip-
ture teacheith vs. Yet for all that they
cease not to be alwaies vnder þ hand
of God. And therefore what a thinge
were this if we had not the knowlege
therof: For whē it is said þ þ diuel is þ
prince

2.Pet. 2.4.

prince of this wold it were knoughe
to make vs astrayd, if so be we knewe
not that there is a bidaile aforste which
reineth him backe, and hindereth him
of doing that which he woulde. For if
Satans power were not limited, he
would out of hand haue his full fling
at vs: Wee know he desireth nothing
but our destruction according also as
he is our deadly enemy: so that he go-
eth about like a rozing lyon seeking
to devoure vs. So then one of the ne-
cessariest articles that we haue, is to
knowe that the diuel is helde shorte,
and that howsoeuer he play the cruel
enimie against our saluation, yet can
he do nothing further then is permit-
ted him from aboue.

s. Pet 5.8.

116

What ought to be considered,
in originall
sinne.

In the consideration of originall
sinne, the corruption of sinne it selfe
is firske to be considered, the strength
whereof is so great, that through the
corruption thereof the image of God
is destroyed in vs, and in stead of
right-

righteousnesse and holinesse there is placed vngnethousnesse and vncleanenesse: secondly the guilt is to be cgn sidered, whereby God (if he would) might haue counted them for sinnes vnto death: but God was reconciled vnto Adam, yet not in such wise notwithstanding that he tooke from him all sinne and corruption, that afterward he shoulde not be sinne full, corrupt and mortall: for hee left him in the same case of nature, wherein he was then sette, but hee was so reconciled vnto God, that he doeth not followe his accusation, nor pursue his right, but rather doth not impute vnto him his vices and corruption to condemnation. There remayneth then in Adam corruption, and floweth into vs his chidren by corruption gotten by inheritaunce. The Lorde sayeth Genesis Gen.8.21. 8. that the imagination of mans heart is euill, euen from his youth. Who can make that cleane (sayeth Job.14.4. Job) which is conceaued of vncleane seede? Beholde I was borne in iniquitie (sayeth the Prophet) and in Ps.51.5. sinne hath my mother conceaued me. Euerlasting death, whereunto all Gen.3.15

h men

men through sinne remaine subiect,
remayneth in the vnfaithfull: but
Heb.2.15. from the beleeuers it is taken awaye
by the blessed seede.

Three degrees of faultinesse in
sinne without the act.

There are three degrees of faulti-
nesse in sinne, although it come
not to the outwarde acte. The
1. first is a fleeting imagination or
thought which a man conceaueth, by
the beholding of any thinge: for there-
upon some one toye or other wil come
into his head. Or else although he see
nothinge, yet notwithstanding his
Gen.8.21. minde is so tickle vnto euill, as it ca-
rieth him hither and thither and ma-
keth manye fancies to runne into his
head: And without doubt the same is
a faultinesse: but yet it is not impu-
ted to the beleeuers for sinne. The se-
conde degree is, that vpon the con-
ceining of such a fancie we be some-
what tickled, and feele that our will
swayeth that waye, and although
there be no consent or agreeing vnto
it:

it; yet notwithstanding there is some inward p̄ickinge to prouoke vs vnto it. Howe this is a wicked sinne, and as it were alreadie conceaued: afterwarde followeth consent when wee settle our will vpon it, so as there is no lett in vs, for the perfo- maunce of the euill, but the want of occasion and opportunitie: and this is the thirde degree. For then is the sinne fully shaped in vs, although there be no outwarde deede at alſ.

3.

118

The blasphemy of the Papistes
concerning sinne.

THE Papistes can say well y-
nough, that if a man consent
vnto euill (that is to say if he
lust after it in such wise as he would
faine doe it if occasion serued) they
graunt that such a consent is a dam-
nable sinne. But if a man haue a-
nie euill liking, so hee consent not
thoroughly to it, the Papistes saye, it
is no sinne at all, which is false:

It is sayde, thou shalt loue the Lord

v 2 thy

Deut.6.5. thy **G D D**, with all thy heart and
Mat.21.37 with all thy strength. What is
Mar 12.30 meant by minde and strength? God
Luk.10.27 hath not limited the loue that wee
owe vnto him, that it should be one-
ly in our heartes and mindes: but
he sayeth, that our witt, reason, and
understanding and all our strength,
(that is to saye, all our powers and
abilities that wee haue in our na-
ture,) must bee also thorougly ap-
plied thereunto. Nowe then, if a
man conceaue anye euill, although
he consent not to it, nor yeelde his
affection fully thereunto: can he bee
sayde to loue God with all his mind?
No: if a man haue neuer so little a
peece of himselfe inclyning to cor-
ruption, although with all the rest
hee endeuour himselfe to accomplish
the lawe: yet doeth hee loue **G D D**
as he ought to doe? No vndoubtedly:
for sinne is nothing else but a trans-
gressing of Gods lawe: Therefore
we may conclude, that all the wayne
thoughtes which prouoke vs vnto e-
uill, are sinne: and that we are guil-
tie of them to God warde: unlesse
he beare with vs of his infinite good-
nesse. But he forgiueth them to those
that

that are his. Neverthelesse it behoo-
ueth them to acknowledg it for sinne:
and whosoever doth flatter himselfe,
hee doeth but prouoke Gods wrath
and couer the mischiefe to his owne
damnation: For in the ende his hy-
pocrisie must be discouered and made
manifest to be punished with all the
rest.

119

Sinne doth bring death with it.

Where sinne raigneth: we shall
 finde nothing but the wrath
 of God which bringeth with
 it death. Therefore it is only mercie
 which reconcileth vs vnto God, that
 therewithall we might be restored to
 life. God so loueth the wrold that he
 gaue his only begotten sonne, that all
 that beleue in him should not perish
 but haue everlasting life. If any de-
 mand in whom this loue is founded:
 the Apostle Paule answereth, that it
 is founded in the purpose of his will.
 Notwstanding this maner of speech
 seemeth to be contrarie to many pla-
 ces of the scriptures, which place the
 first & principall foundation of Gods

Io. 3.16.

Ro. 5.10.

Eph. 1.5.

loue towardes vs in Ch̄ist, and doe shewe that without him, we are displeasing and hatefull vnto God. But we must remember that the hidden & secret loue, with which God hath loued vs, because it springeth from his eternall purpose, is abone all other caules: but that his grace which bee would haue to be made manifest vnto vs, and by which we haue assurance of saluation, beginneth at the reconciliacion made by Ch̄ist. For seeing we must needes graunt that hee hath all sinne and wickednesse, howe can we assure our selues to be in his loue and fauour, vntill our sinnes are cleane put awaye for the which he is iustly angrie with vs? Thus þ bloud of Ch̄ist must be the meane to make God fauourable vnto vs, before wee can haue any maner of feeling of his faterly loue and clemency.

120

We must confess our sinnes
vnto God.

God it is alone whom wee haue
and do offend, who know-
eth our hearts, deedes and de-
ser-

terminations, remitteth or punishmenteth sinnes, and hath giuen his sonne vnto vs, an high priest, and one eternal sacrifice. Therefore must we come to God the Father, through Christ, and that with the same wordes which hee hath giuen vs, teaching vs to confesse our sinnes, saying: Forgiue vs our trespasses as we forgiue them that trespass against vs. And after this sorte may all the faithfull in all their troubles, and at all times, and in euery place confesse themselves to God both secretly and openly. Secretly when ech man prayeth alone and confesseth his sins to God. Openly, when anye man in the Church, togeather with the whole congregation prayeth and confesseth the same. And there are manye examples in the holye Scriptures of those who confessed themselves unto God and not onely craved, but also obteyned of him forgiuenesse of their sinnes. But on þ contrary part, there are no examples of anye which confessed themselves to Laye men or Priestes: for this honour belongeth to G D alone, whiche hath giuen vs his sonne to bee our highe Priest, who heareth

sufficently the confession of all the
 faithfull, so that there is no neede to
 substitute any in his roome to heare
 them. For who so ever with a true
 sayth from the bottome of his heare,
 confesseth his sinnes in this manner,
 to God the Father, and to his sonne
 our only chiefe Priest Christ Iesus,
 cravning his grace and mercye: they
 vndoubtedly receaue ful remission of
 all their sinnes. If wee confess our
 sins, sayeth S. John, he is mercifull
 to forgiue vs our sinnes. Wherefore
 seeing it is thus, as by the truthe it is
 confirmed, they then which confess
 their sinnes to God and to his sonne
 our Lord, haue obteyned full remis-
 sion of the same, & so there is no neede
 to vse the Popish confession of the
 romish Synagogue.

1.10.1.9.

Faith is the meanes whereby remis-
 sion of sinne is promised.

F^{or}asmuch as God hath promised
 remission of sinnes, to the repen-
 tant sinner, by no other meanes
 nor condition but only faith in christ:
 wherefore excluding al other meanes &
 conditions

conditions of mans working, we saye
that what repenting sinner soever be-
lieueth in Christ, hath already to him-
selfe (and needeth not to seeke to any
priest) perpetuall assurance of remis- Ro.8.1
sion not for this time or that time one-
ly, but for euer. For the promise saith
not he that beleeveth in Christ, shalbe
pardoned this time, so he sin no more:
neither doth say that the law is staied
or þ sentence reprimed, but saith plain-
ly that the lawe is the condemnation
thereof and sentence is condemned &
shall neuer rysle again to them that be
in C. Jesus: and promiseth indetermi-
nately, without limitation forgiuenes
of sins to all that beleue in his name
And likewise in an other place, the
scripture speaking absolutely saith,
sin shal not haue dominion ouer you.
and addeth the reason why, saying, for Ro.6.14.
ye are not vnder the lawe, but vnder
grace. Adding this lesson withall (as
it followeth in the same place) not that
sinners shoulde sin moare therefore bee-
cause they are vnder grace, but onely
that weake infirmity wight bee reli-
ued, broken censences conforted, and
repenting sinners holpen from despe-
ration, to the praise of Gods glory: for

as God forgiueyth not sinners because they shold sin: so neither doeth infirmitie of falling diminish the grace of Ch̄ist, but rather illustrate the same as it is written, *My power is made perfect through weakeſſe, and again where ſinne abounded, the grace of God abounded much more.*

2. Co. 12. 9

122

Foure thinges that concurre in remiſſion of ſinnes

In remiſſion of ſinnes these four thinges must concurre and go together: the cause that worketh (which is the ſacrifice of Ch̄ists boſie) 2. the promiſſe that offereth. 3. Faith that apprehendeth, and 4. the repenting ſinner that receaueth. And althouȝe ſinnes dayly do growe, which daylye prouoke vs to craue remiſſion: yet as touching the cause that worketh remiſſion of our dayly ſinnes, and the meanes which apprehendeth and applieth the ſaid cause vnto vs, they remaine alwaies one and perpetual: beſides which no other cause nor meaneſ is to bee ſought for of man.

So that to them that bee repenting ſinners

sinners and be in Christ Jesus, there is no lawe to condemne them, though they haue deserued condemnation: but they are vnder a perpetuall kingdome and a heauen full of grace and remission to couer their sinnes, and not to impute their iniquities through the promise of God in Christe Jesus our Lord. And therefore wicked and impious is the doctrine of them firste who seeke any other cause of remission then onely the blood of our saviour Jesus Christ. Secondly which assigne any other meanes to apply the bloudshedding of Christ vnto vs, besides onely faith. Thirdly and especially which so limit and restraine the eternall priuiledge of the passion of Christ, as though it serned but onely for sinnes done without and before Faith, and that the rest after Baptisme committed, must be done away by confession, pardons and satisfactorie deedes.

123

Popishe satisfactions are not
warranted by Gods
woorde.

The

The fafhull are not bounde by
 the worde of God to do that pē-
 naunce which the Papistes call
 satiffaction. For there is one eternall
 satiffactiō, viz. a p̄ice recōciliation, &
 redēmption from our finnes, namelye
 the death of Ch̄ist, whereby our offē-
 ces and puniſhmenes deserued for the
 ſame are clearly forgiuen and wiped a
 way. And this is confirmed both by þ
 Prophetes, by the writings of the E-
 uangelifts and Apoſtles, and chiefly
 by the Apoſtle Paule in diuers of hys
 epiftles. If therefore by our woꝝkes
 and penance which we ſuffer, that is
 to ſay, if wee attribute to our satiffac-
 tion, which conſiſteth in the iſorrecti-
 on of our body, as fasting prayer, al-
 mes and other like woꝝks, the remiſ-
 ſion of our finnes, and the punishment
 due therefore, or if we ſuppoſe that by
 this satiffaction we ſatiffie and requit
 al those things for which we wer guil-
 ty before God, then truly this satiffac-
 tion is directly contrary, and ſtriueth
 againſt the ſatiffaction of C. Or else
 muſt they ſay that P. in þ like caſe re-
 ſoned not aright, when he ſaid that if
 righteousneſſe be by the Law, then C.
 died in vaine. For euē also after the
 ſame

Eſa. 53. 5
 Ro. 3. 24.
 1. Co. 1. 30
 Ro. 5. 17.
 13. 19.
 Gal. 1. 21.

same sort do we also reason saying: If we our selues can make satisfaction for our sins, what need then had Christ to dy? wherefore the true church of God, keepeth still that one eternall satisfaction, euuen the death of Christ, therewith do all the faithfull content them selues, iudging their works, not to be so perfect or worthy, that by the their sins shold be forzeuen, and that God by them shold be satisfied & eternall life be purchased.

124

Sin doth possesse our whole nature.

The infection of sinne is vnuer-
sally dispersed ouer our nature,
and hath infected euuen the thou-
ghtes themselues so greatly that whē
the Apostle Paule will set forthe his
damnable estate, he doth set it foorth
no otherwise, but that he did then fol-
low the will & counsel of his thoughts Eph.2.3
We must therefore learnto suspect our Col.3. 2.
thoughtes, if we will bee advised by
the Apostle, and not to imagine with
the doctors of Roome, that our estate
is good, so long as the will, (when
it shall haue wrestled) at length get-
teth

reth out, not having wholy yeelded
nor flatlye faine downe. Thoughtes
therefore running this way, after any
thing of our neighbours in so doing,
make manisfeste declaration of their
poyson and corruption: which if they
haue no resistance, do carye vs head-
long through the bode waye into de-
struction. If by grace they shalbe stop-
ped and resisted, in that grace, God
is to be magnisfied: yet we in that our
corruption, notwithstanding, are in-
slye to bee blamed and admonished,
thereby to seeke for moxe aide, in that
parte of our thoughtes: leaste if that
temptation shoulde lye soxe vpon vs,
Sathan shoulde that waye get entrac-
into our hertes.

Rom.7.7,

125

The Godlye are ioyfull in
affliction.

The childe[n] of God doe reioice in
the middest of trouble, knowing
that it will bryng vpon them experi-
ence and tryall of Gods goodnesse in
the ende. Christ is made vnto them
redemption from sinne: wheras the
vngod,

vngodly (howsoever in prosperity they
fleschly bragge of their hope in GOD)
yet when affliction commeth, they are
without all hart, comfort, or courage. I. Cor. I.
30
For they knowe not (in deede) that
Christ is made vnto them redemptiō
to deliuer them from al that daunger
that commeth for sinne, aswel as from
sinne it selfe. This perswasion cau-
seth the godly in all their afflictions
and necessities whatsoeuer, to staye I am. I. 3.
themselves in godlye conuersation,
both towards GOD and man, with
pacience and assured hope of an happy
ende: Wheras the vngodly either
murmure against GOD, or else fall
into some one euill dealing or other,
thereby to purchase their deliuernance,
which is an assured testimony, that
they doe not looke to haue it from the
Lord.

126

Afflictions come by the prouidence
of GOD.

Althoough God doeth not by and by
helpe his childe[n] when they are af-
flicted, yet doth hee not forsake them:
because

Ro.8.18.

because by his infinite wisedome and mercy, he turneth those things to the saluation which seemed discommodities. And although the elect & reprobate are indifferently subiect to the like euils, yet there is great difference because God instructing the faithfull by afflictions, doth further them in the marke of their saluation. Whatsoever thinges happen to the godly, they are so tempered from aboue, that y which the world thinketh to be hurtfull, the issue declareth it to be profitable: ther is no cause therefore why it shoulde grieue vs to be afflicted, except wee take in ill parte, the election of the Lord, wherby we are foroyd eyned vnto life: and except we be vnwilling to represent in vs the image of the sonne of GOD, whereby wee are prepared vnto celesti all glory.

127

Afflictions come of Gods determinate purpose

When God graunteth satan libertie to afflict the faithful, he doeth it not to pleasure him, neither

is

is he moued of anye fauour that hee
beareth towardes him:but because he
hath ordeined it in his own purpose.
He was not moued by his sute nor
perswaded by him to afflicte and pu-
nish Job:but forasmuch as hee was
minded of his owne good will to cha. Job.1.12.
stise him, therfore he graunted his de-
maund:yea euen to spite Sathan and
to haue the greater triumph agaist him
in putting him to confusyon, be-
cause hee made full reckoning that
Job shold haue cursed God to his
face, that is, that he shold haue blas-
phemed him with open mouth when
he felte afflictions to come vpon him.
If Sathan had never vttered anye
word, nor made any such petition, yet
God was minded to punish his ser-
vant, and he minded it for iust cause,
the which he hath disclosed vnto vs:
and if the same were to vs vnkowne,
yet ought we to reverence the iustice
and counsell of God confessing that
he is most righteous and vnpartiall Ps.119.
in all his doings. 137.

Although in the outward appa-
rance of the world and sence of
the flesh, the iust and perfect do
suffer in this world the like and mo^{re}
grieuous afflictions then do the wic-
ked, yet is their estate nothing so mi-
serable: For they knowing that afflic-
tions be the roddes of God their Fa-
ther, do aske deliuerance and are assu-
red to obtaine the same. And thus on
what side soever afflictions do come
vnto the iust and perfect, (because
they know that God is their defen-
der and keeper) they are not afrayde
(as discouraged and desperate) but
in all assurance they say with the pro-
phet: The Lorde is my light and my
saluation whom then shall I feare?
The LorD is the strength of my life,
of whom then shall I be afraid: They
knowe this same because of the infal-
lible promise: call vpon me in the day
of trouble and I will deliuer thee,
and thou shalt glorifye me. The

Ps.27.1.
Ps.50.15.
& 145.18.
Mat.11.28 him:yea to all that call vpon
Luk.12.32 him in
truth. Come vnto me (sayth our
Saviour)all yee that are wearie and
heauie laden and I will refresh you.
Feare not little flocke: for it is your
fathers

fathers pleasure to giue you the kingdome. And God is faithfull (as the Apostle witnesseth) which will not suffer his to be tempted abone their power, but will euuen giue the issue ^{1. Cor. 10} 13. with the temptation that they maye be able to beare it. The wicked nowe cannot thus speake in deeder for although they thinke themselves most safe and sure, and make great account of their owne strength: yet because they are hated of God he can well finde them out, and bring their ^{Ps. 7. 15.} enterpryses and counsels to nothing. ^{Ps. 9. 15.}

129

Afflictions come for diuers causes.

IT is most certaine that al miseries take their originall and beginning at sinne: but yet God affliceth his seruants for diuers causes. For as he doeth not take vengeance on some mens sinnes in this woylde, but deferreth the punishmentes vntill an other lyfe that hee maye then vse them with moxe leuosity: euuen so oftentimes he dealeth moxe hardly with his

his faithfull seruantes, not because they haue committed greater sinnes then other men, but to moztlye in them the concupiscke of the flesh.

Pea sometyme not respecting their sinnes, hee onelye tryeth their obedi-

ence, or els exerciseth their patience. Even as wee see that the holye man Job was afflicted, that by his aduer-

sacie, his godlinesse might be the bet-

ter knowne. Wherefore there are two

thinges to bee noted, the firste is that

judgement doth oftentimes begin at

the house of God: and that hee ouer-

passing the wicked doth severely pu-

nishe his seruantes, and doth mozt-

sharply scourge in correcting the vi-

ces of his church. The seconde is that

there are diuers endes why he afflic-

teth men, for he suffered Stephen and

other of his apostles to be cruelly tor-

mented as if they had beene wicked

persons: whereby we may gather that

in the punishments of men the causes

of the same cannot bee well disser-

ned.

130.

Patience ouercommeth affliction.

What

What soever he be that suffereth
the trouble that is layd vpon
him for Christes sake maye continue
without yokesomenes euen to the last
ende. We must not therefore call to
minde how long we are afflicted, but 1.Cor.9.
we must haue respect vnto the ende. He.12.12.
So runne (saith the Apostle that yee
may obtaine.) Lift vp your handes
(saith the authour to the Hebrewes) Heb.12.1.
that hange downe, and your weake & 2.
knees. Againe let vs runne with pa-
tience the race that is set before vs,
looking vnto Jesus Christ the au-
thour and finisher of our faith. What
doth it profit a man to be painefull in
any busines for a time, and then to
fainte and giue ouer before hee hath
brought it vnto good effect, doth hee
not loose all his labour and traualle?
What doth it profit the runner to
runne if he faint in the middest of his
race, shal he haue the game or reward?
Not without cause therefore doth the
scripture in so many places, exhort vs
to patience and perseuerance. Let vs
not therefore be weake or feeble, but 1.Thes.5.
followers of them whiche through 54.
faith and patience inherite the pro- Heb.6.12
mises, which is everlasting life after
the

190 Fruitfull instructions
the traualle and paine of this life.

131.

The patience of the faithfull is tride
by afflictions.

Besides the iust punishment of
the open and notorious sinner,
there is also another cause wher-
with God is moued to sende among
men miserie, affliction and grieves of
this world, as namelye to trye and
prove such as be good and godly, that
theiρ vertues may moxe shine among
men to the honour and gloriy of God.
As siluer and golde (saith Salomon)
Iam.1.12. is tride by fire, so doth God prove
Pro.17.3. and trye the heartes of men. In this
manner God proved his faithfull ser-
uants, Abraham, Joseph, and Job,
that by the tryall of their constancie,
their faith might be the moxe notable
and famous, and both themselves
moxe in faith confirmed, and God by
them moxe glorified. When God cast
vpon Job all these miseries, which the
scriptures mention, his vnnaturall
wize & vnkind frendes with rash and
vncharitable iudgement, woulde
needes perswade him that it was the

an-

anger of God and the first punishment
of his sinnes that brought all these
thinges vpon him. But hee staying
himselfe vpon the testimony of a good
conscience, and the constancie of his
faith assured himselfe of the good wil
of God, and therefore he tooke all pa-
tiently saying: The Lord hath geuen Job.1.21.
and the Lord hath taken away, euen
as it pleaseith the Lord so be it. In
which wordes, we haue to learne the
exceeding comfort which the children
of God take in the middest of trou-
bles by the prouidence of God, which
extendereth it selfe to all thinges, so
that there is nothing so base or simple
either without man, or within man,
which he neglecteth or is ignorant of.

Mat.10.
29.

132

To be partakers of the life of Iesus
Christ, we must before die
with him.

If we judge according to our owne
fantasy, we shal thinke it vnpossible
for vs to be made aliuie by being dead
& that death shoulde be the meanes of
our life, & furthermore þ we must bee
des-

despised in the world and suffer viles
 reproches if we will raigne with Je-
 sus Christ: and yet the spirit of God
 telleth vs that it is most certain, and
 therefore will haue vs beat downe al
 disputations, and not reste our selues
 vpon our owne thoughtes and ima-
 ginations, for seeing God hath ap-
 pointed it soe, if wee will be his ser-
 uants we must staye our selues vpon
 his counsell, and suffer our selues to
 be guided by him. If we bee dead
 with Jesus Christ (saith S. Paul) we
 also shall live with him. By the
 word death the Apostle meaneth not
 onely the death of men when God ta-
 keth them from the earth: but that
 we must beare the mortification of
 Jesus Christ in our bodies, to the
 ende that his life may appeare in vs.
 For ye are dead (saith he in an other
 place) & your life is hid with Christ
 in God, euen as the life of trees is hid
 in the winter. The trees in the win-
 ter are drye they seeme to be but dead
 wood without strength: but yet their
 strength sheweth it selfe in the spring
 time. Euen so the case standeth with
 the faithfull: for while they are in
 this worlde, their life is shutte vp in
 hope.

2. Tim. 2.

11.

Ro. 6.5.

2. Cor. 4.

10.11.

Col. 3.3.

hope. Nowe that which we hope for
(as Saint Paule sayth) is not seene,
the eye of man cannot attaine vnto
it. It followeth then, that in dying
wee must liue, and living wee must
dye, not onely with one kinde of
death, but wee must die dayly, wee
must decay as touching the outward
man, for sicknesse, pouertie, afflic-
tions and such like thinges are mes-
sengers of death which doe, or ought
to put vs in minde, that our life is
but a shadow, that it is nothing, and
that therefore we shold renounce the
woylde, and vtterly banish and reiect
all the lustes and vanities of the
same.

133

All thinges must be forsaken for
Gods sake.

A Faithfull man must alwayes
more esteeme and loue God and
his kingdome, then his own life,
body, wife, children, friendes and
kinred, and all thinges else which
are in this woylde: so that whensoe-
ver God shal cal vs away from these
thinges, we must willingly leave all,
and followe God, after the example

Heb. 11. 17. of our father Abraham. For the Lord sayth in his gospell, he that loueth father or mother more then mee, is not worthy of me. And he that loueth son or daughter more then mee, is not worthy of me. Wherefore al me must cast away the care of temporall things, & consider y God in vs, while we were sound and in health, prouided suffici-
 ently for vs and ours. And that ther-
 fore nowe, when as he hath appointed
 Ps. 68. 5. & 146. 9. to call vs away from hence, hee will not forslake our family (especially see-
 ing he is a father of the widows and
 fatherlesse) but will prouide for them
 10. 19. 27. some other waye. Christ on the crosse
 was content to haue committed his mo-
 ther unto John. So we also must co-
 mend unto God, & unto faithful men,
 1. Pet. 5. 7. those y are committed to our charge, &
 ought to be no further careful for the-
 but care for & think on things eternal

134
Tribulation bringeth foorth
patience,

I F we will shew our selues to bee
 the sonnes of God, then must our
 afflictions practise vs in patience, &
 except

except they do so, þ worke of god (tho-
rough our corruption) is made vnyt &
of none effect. Aduersities hinder not Ro.5.3.
the glorie of the godly, because in
bearing them patiently they feele the
helpe of God which nourisheth and
confirmeth their hope, therefore it is
sure that they profitte but ill which
learne not patience: Neither doeth
this let, that there are extant in the
Scriptures certaine complaintes of
the godly full of desperation, for God
sometimes for a while, doeth so vrg
and represse those that are his, that
scarcely they can breath or thinke vpon
consolation: but straigntwaies
he bringeth againe to life those whom
he had almost ouerwhelmed in the
middest of death. So that is al-
waye fulfilled in them which the A-
postle sayth, we are afflicted on every
side, yet are we not in distresse: in po- 2.Cor.4.
uertie but not overcome of pouertie,
we are persecuted, but not forsakē: cast
down but we perish not. Patience cō-
meth not of þ nature of tribulation,
wherby we see some are prouoked to
murmur against god yea euē to curse
God: but whē as þ inwarde meeknes
which is infused by the spirit of god &

cōsolatiō which is suggested by þ same
spirit, hath succeeded in the place of
stubbornenes & frowardnes: tribula-
tions are instrumentes to veget pati-
ence, which tribulation can procure
nothing in the wicked and obstinate,
but indignation and murmuring.

135

Patience is a great vertue.

The greatest part of men will eas-
ily grant that patience is a great
vertue, as it is in deede: and yet
there be verie fewe that knowe what
it meaneth: whereby it may loone be
gathered, that wee be not very hasty
to be patient, and to haue the vertut
that we esteem so much. God there-
fore perceiving such carelesnesse in
men, hath in diuers places (& name-

Job.1.20. ly in patient Job) set before our eyes
the thing that is so needfull for vs:
for if wee bee not patient, our faith
must needs vanish away, for it is not

Jam.1.3.4 able to continue without the same.
For the whiche cause it is the will of
God, that in the midst of the miseries
of this worlde, wee shoulde always
haue a quiet heart, and be so well
assured

assured of his goodnessse, as the same may make vs merrie and contented, so that wee may boast our selues against Sathan, and against all our enemies. But howe were that possible if wee did not looke higher then the worlde, and considered not that although our estate bee miserable in the opinion of the flesh: yet ought we to bee contented with it seeing our God loueth vs.

136

True patience what it is.

WE commonly say that a man is patient, although hee haue no point of true patience in him. For whosoever suffreth aduersitie, him do men call patient, but let vs with all marke that to be patient, it behoueth vs to moderate our sorowe. If there be any aduersitie it must be asswaged by considering that God ceaseth not to procure our welfare continually, and that wee ought to be subiect to him, and þ it is good reason he shoulde gouern vs according to his good pleasure. Herein doth patience make it selfe to be knownen.

Rom.5.3.

Deu.30.8.

137

The prouidence of God encrocheth
the patience of the godly.

BY gods only sufferance it is that Tyrantes persecute, that they spoyle men of their goods, that they cast them into banishment into prison, and bandes, and that they exercise all kinde of crueltie against them. It is his will that men are affliccled with sicknesse, with pouertie, with hunger and cold, with slaunder and reproch, and with all the miserie that maye befall in the life of man. But because the same Lorde and God whiche as a iust Judge sendeth all these thinges is also a most tender, louing and kinde father: vndoubtedly he wil not suffer any thing to happen vnto vs, but that whiche shall be profitable, and a furtherance to our saluation. Wherefore in all troubles and afflictions, (seeme they at the first never so greuous and intollerable) the godly receave them, and abide in them not only with patience, but also with ioy and gladnes. For they perswade themselues (as trueth

1. Cor. 10.
13.

truelth is in deede) that God chal- Heb.12.6
ceth every sonne þ he louerh and for-
þom with cheerefulnes they rejoyce in
their afflictions knowing that tribu-
lation bþingeth foorth patience, pati-
ence experiance, experiance hope, and
hope confoundeth not, nor maketh a-
shamed. This comforste it was that
made Job patiently to abyde the
losse of his goods, the spoyle of his
landes, and the miserable destruc-
tion of his children. The same
comforste caused Joseph patientlye
to abide bondage, imprisonment,
slander, reproche and daunger of
his life, for he was certaintely perswa-
ded that nothing was done without
the prouidence of his heauenly Fa-
ther, which caused him to be resolued Ro. 8.28.
that it would fall out to the best in
the ende.

153

The prouidence of God is a
great secrete.

W
hen wee come vnto God and
talk of his works, we ought to
consider þ they be too high se-
crets for our weak wit to reach vnto,

¶ 4 And

Ps. 36.6.

Io. 5.17.
Act. 17.
28.

And it behoueth vs to haue the same
perswasion aswell of Gods prou-
idence generally, as of the thinges
þ belong to his spirituall kingdome.
When wee heare that God ordereþ
all thinges, and that there is not a.
ny thing done in this world without
his will: let vs knowe that it is a se-
cret which we ought to marke well.
For althoough euery man graunt that
God is soueraigne Lord & gouernour:
yet notwithstanding when wee come
to this point, that the thinges which
we see to be so troublesome and out of
order, cease not to bee guided by the
secret prouidence of god, who holdeth
the sterne aboue, & turneth thinges to
such end as he thinketh good: we must
reuerently consider þ wee be not able
to mount vp to so high a secret, and
therfore honor God in the things we
know not, vntil he reueale vs þ things
that (as yet) are hidden from vs.

139

Gods prouidence is ouer all.

WE might learne in al þ we see
to confess the greatnes of the
Lord. **W**hy doth not þ strength of his
workes

wo^{rs}kes make vs to confess his power
and all the delight wee haue in them,
why doth it not make vs acknowledge
all his goodnesse to the chil^{dren} of
men? The Prophet Davi^d saith, w^{ch} Ps. 8. 3. 4.

I beholde the heauens which are the
wo^{rs}kes of thy hands, the Moone and
the starres which thou hast ordeyned:
What is man (saye I) that thou art
windfull of him, or the sonne of man
that thou so regardest him? Our sa-

uiour Christ declareth, that when we Ma. 6. 26.
see howe God feederth the sparrowes 28.

and clotheth the Lillies: We are a
faithlesse people, except wee see bys
providence ouer vs to feede vs, and to
clothe vs in all our necessities. And
sure the truth is, except wee see with
such eyes the creatures of GOD, wee
are become creatures degenerat from
that image, wherein wee were firste
formed. If wee see nothing in the he-
uens, but that they are lighte, and a-
bove our reach, the Horse and Mule
see this aswell as wee.

If wee see nothing in the earth, but
a place to walke in, or to take our rest
vpon it: the beasts and foules se this
aswell as wee. If in our apparell wee
see nothing but pride of a goodly co-

lour. If in our meate and drinke wee
knowe nothing but the pleasure and
sweetnesse of the taste. If hearing se-
ing, smelling, tasting and such like,
be all the delight we can finde in the
workes of God: wee haue geuen our
preheminence to the domme creatures
which haue these sences moze exquisit
then wee, and wee haue turned the
hartes of men, into the harts of beasts
who with wisedome vnderstanding,
knowledge reason and prudence can
do nothing. And the words of the Ps.
Ps 49.20. are fulfilled in vs: Man when he was
in honor, had no vnderstanding, he
was compared to the bruite beastes,
and was made lyke vnto them.

140

The prouidence of God

Act.17.
28.
Ps. 104.
29.
Io. 5.17.

In sixe dayes the creation of the
world was finished, but the gouer-
nment thereof is perpetuall, and
God doth continually work in preser-
ving and mantayning the order there-
of, euен as the Apostle teacheth say-
ing: In him we live, moue, and haue
our beeing. Therefore when wee see
the Sunne rising, the course of the

Moone

Moone and of the starres, the force of nature in seedes, and the encrease of our bodies and of the bodies of bruit beasts: Wee muste then consider the prouidence of God, and the continual working of the Father and of the sonne. Neither doth hee by his generall prouidence onely defend the nature, which he hath created, but doth order and frame every parte thereof: But especiallye hee defendeth and preserueth the faithfull, whome hee hath taken into his protection.

141

Nothing commeth by fortune, but by Gods prouidence

AS God of his vnestimable goodnesse made the worlde, and all that therein is, for the benefittre and commodity of man, that he might vse al the inferiour creatures to Gods glory: so doth the same Lord and maker by his almighty power and infinite wisedome continueth the same. My father stil worketh (saith our saviour Christ) and I worke when thou hiddest away thy face (saith p. P.) they are tro. bled when

Ioh. 1.17.

Ps. 104.29

When thou takest away their breath
they die, and are turned to their dust.
When thou levest thy breath go forth
they shalbe made, & thou shalt renew
the face of the earth. That which wee
call and esteeme nature, is nothing

Ps. 104.29 but the very finger of GOD working in
his creatures, much moxe the altera-
tion of naturall courses and thinges
done extraordinariely. wherefore whē
rayne falleth excessiuelie to hurte the

Gen.7. earth, or hinder mankinde, as it did
in the time of Noah, or when the clou-
des be cleane drieēd vp, that there is no
raine at all, as it fell out in the tyme

1.King.17 of Achab: It is mosle euident to bee
the worke of GOD, according to his
justice punishing the breaking of hys
Law, and vnthankfulnesse of his peo-
ple. In like manner I might speak of
the Earth and water, the Sunne
and Moone, with the residue of the
starres, in all and every of which as
it is the finger of GOD, that keepereth
them in their naturall order, so is it
his power that doth alter and change
them, and for causes to his wisdome
knowne, bringeth out such effectes as
be sometimes rather hurtful, then be-
neficiall vnto men.

Ther-

Therefore when we see infections, sicknesses or such like, wee must looke further then into the course of nature and vnderstand that there is a GOD and an ouerruler of nature, that doth these thinges. This is not true only in those things that appertaine to nature, but in thole also that are done by the will of man, or as we saye prophecie by fortune or chaunce, where as in deede to speake truelye there is neither fortune nor chaunce. That Ma.10.26 which we call fortune is nothing but the hand of God working by causes, and for causes which we know not. Chaunce and fortune are Gods denised by man and made by our ignorance of the true, almighty, and everlastinge GOD.

42

God by his prouidence preser-
ueth all

Thole things whiche GOD made
by his worde, he gouerneth and
preserueth with his euerlasting
prouidence as testifieth our Sauour
Christ and his Apostles in divers pla-
ces of the holy Scriptures: For in þ
he is

Gen. 2. 2.

Heb. 1. 3.

Luk. 21.
18.

hee is said to resthe 7. Day from all his workes, it is no otherwise to bee vnderstood, then that hee ceased from the creation of the heauen & the earth, which we see, not that he left of to gouerne the same, and to preserue it. For he beareth vp all thinges (as the Ap. saith) by his mighty word. The which thing ought to bring no small consola-
tion to the mindes of the godly, for so they leарne to rest and stay themselues on Gods prouidence, without the which not so much as one hair of their head, can perish. For hee which fe-
leth by Faith, that al thinges depend vpon God, he beleueth also þ he falleth into the handes of God, when he for-
saketh all thinges, and entreth into death.

143
The right considering of Gods
prouidence.

When God vseth worldly mea-
nes, and serueth his turne by
men, as by instruments, hee doeth it
not to lessen or to diminishe his owne
authoritie. but contraritwise to shewe
that he hath the guiding of them, and
that

that if he do but command of hisse (as he saith by his Prophet:) men muste
neede go forward to execut his will, Esa. 5.26.
yea and the very Deuils of hel are co-
pelled vnto it. And although they be
vnwilling, & that it is vtterly against
their intent: yet notwithstanding
God drineth them by violent power
to execute the things that he hath or-
deyned in his prouidence. And so wee
see now after what sorte we must con-
sider Gods prouidence: namely that
he hath a care of the whole world, and Io. 5.17
watcheth ouer all his creatures, not Ps104.29
onely to forsee what may happen (as
some fantasticall personns imagine
that God beholdeþ the thinges as it
were a far of which are heere beneath
and then prouideth for them afterward
but also (which is more) that nothing
may be done which he hath not deter-
mined. so as his will is the rule of all
things. And therefore it behoueth vs
to minde well the prouidence of God
to the entent, that when any aduersitþ
commeth vppon vs, we may al-

wayes haue respect
vnto the first
cause.

Nothing

Nothing commeth but by Gods
Prouidence.

GD hath not created the wold
to leaue thinges in such soxt that
Fortune (as men term it) might
gouerne all: but hee intendeth to the
maintayning of his creatures as hee
doth.

Therefore when wee call **GD**
the maker of heauen and earth, **W**ee
must not restraine it to one instant,
but wee muste beare in minde that
like as **GD** hath strained the wold
so all power is still in him, and hee
disposeth thinges heere beneath so as
he hath a care of vs, and the haires of
our head are numbred, yea, and hee
guideth our footesteppes, so as no-
thing commeth to passe, which is not
sozeappointed by his prouidence.

Besides him there is none sette o-
uer the Wold, nor none sette o-
uer the earthe, whiche beetokeneth
that his creating of the wold, and
his

to edifie in the feare of God. 209

his gouerning of it , are thinges
that goe iwyntlye together . If we
imagine that GOD gouerneth not
all thinges, but that some thinges hap-
pen by chaunce or fortune , wee doe
great iniurie vnto God, to whom a- 1.Tim.1.
lone all praise and honor is due. It is
moreouer a cursed blasphemie if wee
should thinke that the deuyl coulde do
any thing without the licence of god:
for it is asimuch as if we should make
the deuyl a parti-creatoꝝ of the world.
Let vs learne therefore that there is
an inseparabla band betwene these
two thinges:namely that God crea-
terh all thinges , and that he gouer-
neth all thinges.

145

The prouidence of God is not onely
generall.

Our Sauour Christ extendeth
the carefull prouidence of God
to Sparrowes , and to the
haires of our head,to the ende no man
shoulde thinke or imagine that it is
onely a generall prouidence,as many
do in these dayes,which as they dare
not

not deny that the world is gouerned
by the wisedome and power of God,
so they thinke it an absurde thing to
teach that God is occupied about all
particular creatures, especially them
of the meanest sort: And therfore
they expound these wordes of Christ
and other such like sentences of scrip-
ture, to be spoken by Hyperbole, that
is, a manner of figurative speech pas-
sing all truth, thereby to signifie
meane truth. But I would learne
such men what it is that sauing the
nature of his godhead may in this
respect bee spoken of him more then
Ge.17.1. x. Sam.2.3 trueth, seeing he is almighty,
infinite knowledge, and is present in
all places. So much as they shall ex-
empt from Gods disposition in his
creatures, so much shal they with dis-
honor of God pull from his almighty
power and infinite wisedome. We
may not thinke it is any disgracing
of the maiestie of God, to drawe the
same his prouidence, to the preserva-
tion & direction euen of his meanest
creatures: for he worketh not as men
do with labour and grieve, or torment
of minde: his very will is inough to
do, or alter all things, as hee seemeth
best

to edifie in the feare of God. 211

best. And this is the greatest prooofe of his exceeding maiestie that he seeth all things, that he disposeith and wor- keth al thinges, & that he directeth all his creatures to that ende, for which in the beginning he made them, and yet is the Lord alway righteous and his iudgements true.

146

The faithful are surely settled in gods prouidence.

The godly when the heate of perse-
cution riseth (to th' end that they
may not forlaine their Lord and cap-
taine.) First they perswade thēselves
(as truth is indeed) that affliction com-
meth not to them by chaunce or for-
tune, or by the malice of me, but by
certaine knowledge & prouidence of
that god which is by Christ their hea-
uenly & merciful father, who neither
can do it for any euil unto thē, nor suf-
fer thē to be further tempted, then by
his grace they shall bee able to beare.
If a poore silly sparrow, as Christ as-
sureth thē, falleth not to the grounde
without their father, he is in heauen, 1. Cor. 10.
they are perswaded that they are far 13.
more pretious in the sight of god, thē Mat. 10.29.

all

Luk. 12.
32.Mat. 19.
29.

all the sparowes in the worlde, and therefore that an haire shall not fall from their head without his wil and pleasure. The example hereof evidently appeareth in Job, and in the Apostles of Christ. The deuel could not vexe Job, vntil it was graunted him by God. Sathan desired to sift the Apostles as men use to sift corne, but Christ prayde for them that their faith might not fayle. Pea a legion of deuills were not able to hurte a heard of hogges, but by the permission of Christ. This comfort never faleth, and when the faithfull betake themselves to this defence, they may be truely sayd to rest vnder the shadewe of the most highest. They which refuse persecution offered for Christ his sake, cannot be his true disciples, but shewe them selues to haue bene hypocrites and dissemblers.

147

The fauour of God the onelye
foundation of con-
solation.

Except

Except God be grations vnto vs,
although all thinges looke ple-
santly vpon vs, yet no certaine
trust can be synceaued. And on the
contrarie part his onely fauour is a
sufficient solace in all sorowe, and a
strong defence against all tempestes
of aduersities. And hereunto apper-
taine many testimonies of the scrip-
tures where the Sanctes trusting to
the only power of God, dare despise
what soever thing commeth agaist
them in this world. Though I should
walke through the valley of the sha-
dowe of death I will feare no euill
(saith the prophet) for thou art with
me. In the Lord put I my trust,
how say yee then to my soule flye to
your mountaine as a bynde: I will
not (saith hee) be afaynde of ten thou-
sand of people that shoulde beset mee
rounde about. For there is no po-
wer vnder heauen or abone heauen
that can resist the arme of the Lord:
therefore he being our defender
noe harme at all is to be
feared.

Ps. lxi. 1.

Ps. 3. 6.

148

The will of God is alwaye iuste, al-
though we see not the reason
thereof.

The wil of God (although the rea-
son therof be vñknowne vnto vs)
is to be counted iuste. For the Lord
hath his right take from him if he be
not at liberty to doe with his crea-
tures as he seemeth best. This seemeth
hard to the eares of many. And
there are also some who alleadge that
God is put to great reproch if such li-
bertie be geuen vnto him, as though
they with their disdainefulness were
better diuines then the holy Ghost,
who hath appointed this rule of hu-
mility to the faithfull, þ they shoulde
wonder at the power of God, and not
esteme it after their own iudgement.
The Apostle Paule reppreseth this
art ogancie of striuynge with God in
his Epistle to the Ro. by a most fitu-

Ro.9.20. similitude wherein he seemeth rather
Esay.5.9. to haue alluded vnto Esay then Je-
Ier.18.9. remie. For nothing else is taught in
& 6. Jeremie, then that Israel is in the
hand of the lord, so that for his sinnes

he

he may b^reake him in peeces as a pot-
ter may his earthen vessell. But Esay
goeth higher saying, wo bee to him þ
gainesayeth his maker, namely to the
pot that striueth with the potter: shall
the clay say to the potter what makest
thou? &c. And surely there is no cause
why a mortall man shoulde preferre
himselfe before an earthen vessel, wh^t
he compareth himselfe with God.

149

Through faith our sinnes are forgi-
uen.

W^ho soever beleueth in Christ
is not iudged, that is to saye,
by the grace and mercy of God he is
saued, the sentence of deserved con-
demnation also being taken awaye.
So the Apostle sayth: there is noe
condemnation to those that are in R o.8.1.
Christe Iesus, And whereas our Mar. 16.16
sauiour Christe affirmeth that al the
faithfull are out of perill of death, we
may therby gather, howe necessarie
the certainty and stability of faith is
to take away the trembling, and op-
pressing feare of conscience. Hes

pgo.

Io.3.18.

pronounceth, that there is no con-
demnation, so soone as we beleue:
and therfore if for faithes sake a man
is not iudged (as the truth it self
plainely affirmeþ) where is then in-
dulgences and pardons? Where are
the Romish satisfactions? And when
is the fayned fyre of purgatorie, and
such like humaine imaginacions and
deuises? Surely they are vanished a
way and perished for ever: For the
truth hath said (which ought never to
be forgotten) that who soever bele-
ueth in him hath everlasting life.

Io.6.47.

150
Of the true knowledge of
God.

Jer.23.33.

There is but one God in essence of
nature, which is the father of
whom are all thinges and we in him.
The same God is inuisible and im-
mortal. 1. Tim. 17. He is in al places,
seeth all thinges, and filleth the hea-
uen and the earth. He is almighty,
infinite, and eternall: he is the maker
and preseruer of all thinges. He is
only wise, gentle, iust, true, merciful.

The

The Lorde, the Lorde sayeth Moses Exo.34.6.
is stronge, mercifull and gracious,
slowe to anger, and abounding in
goodnesse and trueth. In this de-
uine essence, thre persons doe sub-
sist, being truely distinguished from
everlasting in their severall proper-
ties the Father, the Sonne, and the
holye Ghost. But the comforter,
which is the holy Ghost, whome the
Father will sende in my name: hee
shall teach you all thinges, and bring
all thinges to your remembraunce,
which I haue tolde you Jo. 14. 26.
These thre persons are not thre
Gods, but they are coeternall and co-
equall, distinct concerning their pro-
perties, and yet without any manner
of inequality, being by nature so v-
nited togeather, that they be but one
God, eternall, infinite and most per-
fect in it selfe.

151

The power, and godhead of God
are seene, and howe.

A mongest the properties and per-
sons which are in God, which
is one, there is such distinction,
R that

Ps. 33.6.

that to the Father we must attribute the beginning of working and crea-
ting, we must holde him for the foun-
taine and spring of all things. To the
son we must attribute wisedome, coun-
sell, & the gouernment of things that
are made. To the holy Ghost we must
attribute the power and efficacie of
working & executing. And although
that the eternitie of the Father, is al-
so the eternity of the sonne, and of the
holy Ghost: (for God could never be
without his wisedome & power: and
in the eternity, there ought neither
first nor last to be sought) yet is it not
a vaine thing nor superfluous to ob-
serue this order in the eternitie, as
namely þ we set the Father first in or-
der, and in the second place the sonne
which commeth of him, & in the third
place the holy ghost which proceedeth
from them both. For also the mind of
every one inclineth to consider first
God, afterwards his wisedome which
springeth from him, & finally his po-
wer, wherby he executeth the decrees
and ordinances of his counsell. By
this reason wee say that the sonne
meth onely of the Father, but that
the holy ghost, is of the Father, & of

the

the sonne together. Although thē that we can not consider the wisedome of God, but as it proceedeth frō the fa- ther, & as it is engendred of him, yet we must take heedē þ in this genera- tio, we invent nothing temporall, car- nall or humaine: but rather lette vs worship þ same beholding it by faith, & let vs take heedē frō searching fur- ther thē scriptures do teach vs there- of: otherwise we should deserue to be blinded and punished for our ouer great curiositie.

152

The vnitie of essence is not taken a-
way by the distinction of
persons.

AS the Sunne that shineth hath three distince thinges of which e- uerie one differeth from another the globe, the light, and heate, and al- though euerie one of these keepe seue- ral properties, yet is it but one sun, & is not deuided into 3. suns: So in þ Deity the vnitie of essence is not takē away by þ distinction of persons & yet for all that, is there no confoun- ding of persons nor chaunginge of

one into another. The doctrine of the Trinitie is euerie where certainly taught in the Prophetes, but more plainly in the writinges of the Evangelistes and Apostles.

Luk.1.35. Angell Gabryell speaketh vnto Marie the mother of the Lorde in these wordes, The holy Ghost shall come vpon thee, and the power of the most highest shall overshadowe thee, wherfore the holy thing also which shal be borne, shalbe called the sonne of god. We haue here truly þ Father which is the highest, the sonne of God which is borne of the Virgin, and the holy Ghost which overshadoweth the virgin. At what time also Christ our Lord was baptizied in the riuere Iordan of John the Baptist, John sawe the holy Ghost comming downe like a Dowe and lighting vpon him, and there was also a voyce hearde from heauen, sayng: This is my dearely beloued sonne in whome I am well pleased.

Mat.3.16. Furthermore Christe our Lord hath often and sundrie wayes taught that there is a holy Trinitie, and lastly he commaundeth all those that trust in him to be baptizied in the name of the Father, and of the sonne,

2. Pet.1.17

Io.5.&14. and

to edifie in the feare of God. 221

and of the holy Ghost. Wherefore seeing that in the holy scriptures, in the Trinitie the unitie of the Deitie is plainly & clearely caught, it is mete that we doe simply rest therein, & not curiously search nor lust after anye further knowledge in this life, then which God hath revealed.

Mat. 28.
18.
Mar. 16.16

153

Gods grace is the only staye and re-
payrer of all thinges.

Whan we haue well considered
howe brittle our life is, wee
must also marke howe wee be
repayred againe by the grace of god,
and specially howe we be susseyned &
upheld by the same: according also as
these two pointes are matched togea-
ther in the 104. Psalme. For it is
sayd there, that assoone as God with-
draweth his sprite & working, al go-
eth to decay, but the Prophet addeth
also, ¶ if God spread forth his power,
all is renewed in this wold, and al
thinges take their liueliness of him.
And thus wee see what wee haue to
marke, as namely, ¶ when we knowe
our selues to be weake and so subiect

Ps. 104.
29. 30.

222 Frutefull instructions,

vnto death, as that we must run thi-
ther whether we will or no: we must
also understand þ in this so great frail-
tie, God holdeth vs by the hand, so as
we be maintayned by his power and
strengthened by his grace. But the
chief point is that we shold haue an
eye to the benefite and good grace
which God hath giuen vs aboue the
order of nature in restoring vs by his
woerde as sayeth the Prophet Esay.
All flesh is as grasse, and all the glo-
rie of man is as the flower of grasse,
the grasse withereth and the flower
fallereth away: whereas the woerde of
the Lordē endureth for euer: yea not
only to continue in heauen, but also
- to the ende that by it we may haue
everlasting life, and be redeemed out
of the vniuersall corruption of this
earthly life, that God may dwel in vs
and make vs pertakers of his euer-
lastingnesse.

154

God is the creator of all things.

The Lordē by his eternall woerde
hath made and created al things
conteyned within the compasse of
heauen & earth, as Moses at larg do-
scribeth

Esay. 40.
6.7.8.

1. Pet. 1.
24.25.

scribeth Ge. 1. By the word of þ Lord
(saith the Prophet) were the heauens
made, & al the hoste of thē by þ b̄reath
of his mouth. The Lord herein hath
shewed his wisedome, power, & good-
nes, for by his infinite & most excellēt
works which make al men to wonder
at them, we may in a manner iudge,
how wonderful þ wisedome power, &
goodnes of this workemaster is. The
Lord hath not only created al things,
but by his euerlasting spirite preser-
ueth & gouerneth thē. Who is like vnto
þ Lord our God, þ hath his dwel. Ps. 113. 5. 6
ling on high, who abaseth himselfe to
behold things in heauē & in earth? He
hath established thē for euer, hee hath
made an ordinance which shall not
passe. All thinges þ the circuit of this
world conteineneth, whether they be vi-
sible or inuisible, all thinges (I say)
were created of God for þ use of man
as the Prophet Dauid likewise wit-
nesseth Ps. 8. and 23. and also the A-
postle Paule. It is therefore meete
that men be thankful vnto God and
keepe in perfect memory þ creation, &
neuer call it into doubt, soasmuch
as the Sabbath was therefore ordi-
ned of God, that the memorie of this

Ps. 33. 6.

Ps. 148. 6.

Ps. 8. & 23

224 Fruiteful instructions,

Ex. 20.11. benefite might be kept, against al aduersaries that Denie and despise the creation.

155

Of the fall of man.

Eccl. 7.31. **G**od at the first created man after his owne similitude & like-
nesse, that is to saye, righteous,
vertuous, holy, iust and good, but
Gen. 1.26. by his owne fault he fell from þ grace
which hee receaued and so separated
Ro. 5.12. himself from God, insomuch that his
nature became full of corruption, be-
ing blinde in spirite, and deuyned of
all perfectnesse. As by one man sinne
entred into the worlde & death by sin:
and so death went ouer all soasmuch
as all mē haue sinned. *Man* was cre-
ated of God and made of two partes,
the soule and the bodie, of which the
body was made of the earth, but the
Gen. 2.7. soule which is spirit and life, was in-
spired by God, and thus was man
made a liuing creature: who after-
ward, althoough hauing received a fust
lawe from God, and enjoying innu-
merable benefites at his hande, yet
notwithstanding he was vntaughtfull
and

to edifie in the feare of God. 315

and disobedient vnto his creator: because that hearing the woordes of the wicked spirit, he gaue more credit vnto them, then vnto the woordes of God, and was brought vnto this poynt, that vnaudisely eating of the fruit which was forbidden him, he made himselfe (which was before threatned vnto him Ge.2.17 of God) subiect vnto sinne, deathe and damnation.

156

The firste meanes that man had
to be deliuered.

THE firste meanes that man had to be deliuered from this bondage of sinne, deathe and other calamities, whereunto by transgression he was subiect, was the law: which although it was not of power sufficient to acqute him: yet being thereby brought to the knowledge of his misery, he might learne to dispaire of his owne strength and fly vnto the refuge and anker hold of Faith: Before faith came we were kept vnder the Lawe, and shut vp vnto the faith whiche shuld afterward be reuealed: Wherefore the Law was our Scholemaister to bring

15

vs

Gal.3.23

vs vnto Christ, that we myghte be
made righteous by faith.

The second meanes.

Io.3.16.

Col.2.14.

Ro.8.3.

2.Cor 5.
21.

The Lawe being not able to av-
erage vs from this corruption
the celestiall father because he
loned the worlde hath restored vs to
righteousnesse by his sonne : namely
by condemning sinne in the fleshe of
Christ, & by cancelling the handwri-
ting of ordinances that was against
vs, hath done away the guiltiness
wherewith we were held bound be-
fore the Lord, and so are wee absolu-
ued, that God might repute vs just.
For that, that was impossible vnto
the Lawe. (inasmuch as it was weake
because of the fleshe) God sending his
owne sonne in the similitude of sinfull
flesh, and for sinne, condemned sinne
in the flesh.

He hath made him to bee sinne for
vs, which knewe no sinne, that wee
should be made the righteousness of
God in him. Greater loue then this
hath no man: When any man bestow-
eth

to edifie in the feare of God. 227

eth his life for his freindes. This
loue is sealed vnto vs. Matthew the
26. 28. Io.15.13.

158.

Of Christ, his person and office his
preisthoode and king.
dome.

Our Lord Jesus Christ before
the foundation of the woorld
was laide, was ordyned and
appointed to bee the Sauour of the
woorld. In the beginning was the
woord; and the woord was with God,
and that woord was God. In substance
and nature (touching his divinity) he
is coequall with G D D. And now
glorifie mee thou Father with thine
ownself, with the glory which I had
with thee, before the world was made.

There are two natures in Christ,
a Dyuine and humane, the propertye
whereof do safely remaine knitte and
loyned in one person. He is our onelie
Mediatour and Advocate: neither is
there saluation in any other: For a-
mongest men there is giuen no other
name vnder heauen, whereby wee
shalde saued.

Io.1.1.
Ioh.17. 5.
He.2. 17.
& 4. 12.
I. Tim.2.
Act.4.12.

Hee is

He is our everlasting priest who by his one oblation of himselfe, hath sub-
sisted for the sinnes of all those that
by a lively faith take hold vpon him.
But now our high Priest hath obtai-
ned a more excellent office, inasmuch

Heb. 8.6. as he is the mediator of a better testa-
ment. He is a king, but his kingdom
1. Pet. 1.19 is not of this worlde, for if the king-
Io.18.36. dome of Christ were earthly, it would

be vnstable and transitory, but now
sith it is heauenly, it is certaine that
the same shall continue for ever. The
increase of his government, and peace

Esay. 9.7. shall haue no end. He shall sit vpon
the throne of David, and vpon his
kingdome to order it, and to es-
tablish it with justice and with iudg-
ment from henceforth the euen for-
ever.

Dan. 7.14
Mich. 4.

His dominion, is an everlasting
dominion which shall never bee taken
away, and his kingdom shall never
be destroyed.

We may not think that a sleight knowledge and confession of Christ the sonne of God and Saviour of the world is sufficient. For the Devilles (as Saint James saith) do belieue, knowe and tremble: yea and þ Turkes and infidels do after a manner acknowledge Christ. But wee muste knowe and confess Christe as Peter did saying: Thou art Christe the sonne of the living God. We must Ma.16.16 deeply pearce or enter into the whote course of the scripture, and earnestlye consider by what titles Christ is cal- led, and what hee is indeede both in person and office. To confess that Jesus is Christ the sonne of GOD, is as much as to say, that wee knowe confess and belieue, that Jesus born of the blessed virgin, is the blessed seede and the true Messias promised by GOD, by the mouth of all his Prophets, and the eternall and onely begotten sonne of GOD, that is ac- cording to his person very God and very man, and by his office the true Christ annointed of the holy Ghoste, King of Kings and Lorde of Lordes the high priest, principall shephearde of

Ia.2.19.

of our soules, the Maister guider and teacher of his flocke, our onely Saueour, redeemer, mediator, and intercessor; the head gouernour, ruler and defender of his Church. And wee may not thinke that the eternall prouidence and wisedome of God would prepare so pretious highe and vnestimable a meanes, as to sende downe his sonne to take the forme of a seruaunt vpon him in this vale of misery, to woorke onelye some parte of our salvation: and so but in parte to execute the office of a saviour. Wherefore wee muste assuredly knowe and confesse, that Christ is al that is before spoken wholly and onely without any parte attributed to other. For as Peter saith in the Actes of the Apostles, there is no other name given vnder heauen, whereby wee shall bee saued, but onely the name of Christ Jesus.

Act. 4.12.

Christ is the liuelye image of the Father.

Forasmuch

Forasmuch as men make themselves known by countenance and by worder: even so God sendeth forth his voice vnto vs, by the voice of the propheters, and hath in the Sacramentes (as it were) taken vpon him a visible forme, that we may know him according to our capacity: for as God by his nature is inuisible, (for God is a spirite, so is he neither seene with copozall eyes, nor yet heard by these copozall and corruptible eares. Neverthelesse he giueth vnto his seruantes certaine signes of his presence, and speaketh vnto men, in such manner of speech, as may be vnderstood. For so he appeared to the Propheters. Wherefore that which wee read in Deuteronomy concerning the voice of G D D which the Israelites heart is no other wise to be vnderstood, then that they heard the voice of an Angel, and not the proper voice of God. But when Christ was made manifest in the flesh, we had after a sort in him a visible image of the inuisible father. He himselfe saying, He which seeth mee, seeth my father also.

He

Io.4.24.

Deu.4.10

Io.14.9.

2.Cor. 3.
14.

He therefore which doth not acknowledge God in his lively and expressel image, doth sufficiently thereby declare that he worshippeth no God at al, but a God of his owne imagination. Wherefore the Apostle saith that the Jewes haue a veile before their eyes, least they should behold the glory of God, in the face of Christ.

161

Why our Sauiour Christ came
in the flesh.

Io.1. 14.

When as Gods iust wrath against sinne committed by our first parents, was so greneous that no creature in heauen & in earth, was able in any parte to appease the same, by the vnestimable goodness of God, his onely and dearebeloued sonne became a sacrifice to appease his wrath and displeasure, and to reconcile vs vnto his Father, and by his death and passion procured for vs reconciliation with his Father, remission of sin, righteousness before God, and eternal life in heauen. These be the fruits and benefites that we haue by Christes comming in þ sleshe.

Col.1.20.

all

If the highnes and excellencie of the
meane of our saluation, in parte or in
al, could haue other wise bin wrought:
the wisedome of God woulde never
haue giuen his sonne to death to pro-
cure the same benefites for vs. But
that he might declare howe odious
and displeasent sinne was in the sight
of God, he let vs by this meanes vn-
derstand, that the offence therof could
not be taken away, nor mankinde to
him be reconciled, but onely by the
bloud of the immaculate lamb Christ
Jesus his sonne. Good Christians
therefore must assuredlye perswade Ro.5.10.
themselves, that they haue reconcili-
ation with God, remission of sinne,
iustification before God, sanctificati-
on of the holy Ghost, and the heritage Eph.1.7.
of eternall life, by the excellencie and
fulnes of Christes death and passion
onely: onely (I say) and by nothing
els. For (as it was said before) Christ
is the onely full and perfect meane of
our saluation.

162

Faith in Christ the meane of our
saluation.

There

Phi.3.9.

Ro.9.30.

31.32.

There is one onely meane whereby the benefites of Christes passion and victorie are applyed and do alle redounde vnto vs, and that is onely faith in Christ Iesu, and no other thing, which faith it pleaseleth almighty God to accept for righteousness. And this righteousness it is which onely standeth before God and none other, as we are plainly taught by the Scriptures and especially by the doctrine of S. Paul. Which righteousness thus rising of faith in Christ, the apostle calleth the righteousness of God, where he speaking of himselfe, vterly refuseth the other righteousness which is of the law, that he might be found in him, not hauing his own righteousness which is of the law, but the righteousness of Christ, which is of faith. Againe the same Apostle witting of the Jewes, whiche sought for righteousness and founde it not: and also of the Gentiles whiche sought not for it, and yet found it, sheweth the reason why: because (saith hee) the one sought it as byworke, and the law, & came not to it, who not knowing the righteousness of god & seeking to set vp their owne rightesonest

did not submitte themselves to the righteousness which is of God: the other which were the Gentiles, and sought not for it, obtained righteousness, that righteousness which is of faith &c. Also in an other place of the same epistle S. Paule writing of the righteousness which commeth of faith calleth it the righteousness of God in these wordes: whom God (saith he) hath set forth a reconciliation: through faith in his bloud, to declare his righteousness by the forgiuenes of the sins that are past &c. By which righteousness it is evident that the apostle meaneth the righteousness of faith which almighty God now reneweth and maketh manifest by preaching the gospell: but if wee desire to see yet more plainly this righteousness of God how it is taken in S. Paule for the righteousness of faith, and therfore is called the righteousness of God, because it is imputed onely of God to faith and not deserued of man: In the same his chapter vnto the Romaines his words be manifest. The righteousness of God (saith he) is by faith of Iesus Christ, vnto all and vpon all that beleue.

We

163

We are iustified by the grace of
God in Christ, and not
by workes.

No workes of the law can iustifie
men, that is to say, in gods iudg-
mene acquite and discharge them,
from sinne, from accusation and dam-
nation of the law, reconcile them unto
God, and make them perfect righteous-
ous good and blessed. The grace of
God alone in Christ Jesus doth these
thinges, and therefore bee that thin-
keth, beleeveth and teacheth other-
wise, despiseth the grace of God, ma-
keth Christ unprofitable, and there-
fore maketh also the whole doctrine
of the Euangelistes and Apostles
voyde and of none effect. For the Apo-
stle Paule teacheth plainly that noe
flesh shall be iustified in the sight of
God by the workes of the law. For
by the lawe commeth the knowledge
of sinne, but now without the lawe is
the righteousness of God declared by
faith in Jesus Christ. For all they
that beleene are iustified freely by
grace through the redemption that is
in
Ro. 3.20.

in Christ Jesus. Also in another place he saith, a man is not iustified by the workes of the lawe but by the faith of Jesus Christ. For in Christ our Lord, as in the true and living sonne of God, is inclosed fulnesse of grace and all heauenly treasures, the which he keepeth not vnto himselfe alone, but according to his pleasure, and according to our necessitie, he bestoweth them vpon vs, so that wee shall not want at all anye of those thinges which are requisite vnto our righteousness, perfection and saluatiōn. All power is geuen vnto him in Mat.28.18 heauen and in earth. For the which Mat.11.28 cause he calleth all men vnto him, and will heale all our infirmities.

164

Howe faith doth iustifye.

AS the passion of Christ serueth to none but such as do beleene, so neither doth faith (as it is onely a bare qualite or action in manes minde) it selfe iustifie, vntesse it be directed to the hodie of Christ crucified, of whom it receaueth al his
ver.

vertue. And therefore these two, faith and Christ Jesus, crucified must alwaies ioynly concurre and go together. As for example, when the people of Istraell were commaunded of Moyses to looke vp to the brasen serpent, neither coulde the serpent haue helped them except they had looked vp, nor yet their looking vpwarde haue profited them, vntesse they had directed their eyes vpon the saide Serpent set vp for the same purpose for them to behold. So our faith in like case directed to the bodye of Jesus our Saviour, is onely the meanes whereby the merites of Christ are applied vnto vs, and we now iustified before God, according to the doctrine of S. Paule, who in expresse wordes defining vnto vs, what this faith is, and howe it iustifieth saith: If thou shalt confesse with thy mouth the Lord Jesus, and beleene in thy heart that god rayled him from death, thou shalt be saued &c. Besides this, what action of qualitie so ever is in man, either hope, charitie or any other kind of faith and beleeving, be it never so true, except it apprehend the body of Christ the Sonne of God, it serueth not to iustification

Num. 21.

Ro. 10.9.

faith. And that is the cause why wee
it al. adde this word only to faith, and say:
toge. that faith onely in Christ iustifieth
people, to exclude all other actions, qual-
ties, giftes, or woxes in man, from
the cause of iustifying, for as much as
there is no other knowledge nor gifte
givuen of God to man, be it never so
excellent, that can stand before the
iudgement of God to iustification or *Io.3.14.*
whereunto any promise of salvation
is annexed: but onely this faith loa-
king vp to the brasen Serpent, that
is, to the body of Christ Jesus cruci-
fied for vs.

165

We cannot deserue grace by our
workeſ.

Iſ we wil be trne christiāſ, we must
firſt acknowledge our ſelues by the
law to be ſinners, & that it is impoſſi-
ble for vs to do any good woxe: For
the lawe ſaith, wee are euill, and
therefore all that we thinke, ſpeake or
do, is againſt god. We cano therfore
deserue grace by our woxeſ, which if
we go about to doe, wee double our
offeſce: For ſeeing wee are euill
creaſes

trees, we cannot but bring forth euill
fruites; that is to saye sinnes: For

Mat.7.17.

Ro.14.23

what soeuer is not of faith is sinne.

Wherefore hee that woulde deserue
grace by workes going before faith,
goeth about to please God with sinne,
which is nothing else, but to heape
sinne vpon sinne, to mocke God and to
pronoke his wrath. Secondly if we
will be sauied, we must not seeke sal-
vation by workes: For God hath sent

I. Io.4.9.

his onelye begotten sonne into the
world that wee might live through
him: he was crucifyed and dyed for
vs, and offered vp our sinnes in his
owne body.

Ro.3.20.

The law doth nothing
else, but vtter sinne, terrifie and hum-
ble, and by this meanes prepareth vs
unto iustification, and diueth vs to
Christ. For God hath reueiled vnto
vs by his word, that he will be vnto
vs a merciful father and without our
deseretes (seeing we can deserue no-
thing) will freely giue vnto vs remis-
sion of sinnes, righteouesnes, and life
everlasting for Christ his sonnes
sake. For God geneth his giftes free-
ly vnto al men, and that is the prayse
and glory of his diuinitie.

Sal-

Saluation commeth onely
by faith.

Whosoever studieth to bee accepted with God and to bee found righteous in his sight, let him learne diligently by the doctrine of S. Paul to make a difference and a separation, as far as from heaven and earth betwene the righteousness of works and righteousness of faith, & in any wise beware he bring no other meanes for his iustification or remission of his sins, but only faith apprehending the bodye or person of Christ Jesus crucified. For as there is no waye into the house but by the doore, so is there no coming unto god but by christ alone, which is by faith. And as the mortall body without bodily susteinance cannot but perish: so the spirituall soule of man hath no other refreshing, but onely by faith in the body and bloud of Christ whereby to be saued. With this faith the Idolatrous Gentiles apprehended Jesus Christ & receaued thereby righteousness. Cornelius a baptizid Romain 44. Ro.9.30. Act.10.

so soone as hee heard Peter preach
 Christ, receaued foorthwith the ho-
 ly Ghost. Zacheus receaued the per-
 son of Christ into his house & with-
 Mat. 16.16. all receaued salvation both to him
 Luk. 19.6. & his whole houholde. What a sinner
 9. was Marie which had no lesse in her
 Luk. 7.47. then seauen Devils, and yet because
 she set her heart and affection vpon
 that person, many sinnes were forgi-
 Lu. 23.43.uen her. The right hande Theef,
 howe farre was he from fulfilling of
 the lawe, and yet by faith entered he
 iustified into Paradyse the same day
 with Christ. In like maner, althoough
 Lu. 18.14. the poore Publican came to þ temple
 with lesse shewe of holinessse after the
 lawe: yet went he home to his house
 more iustified then the Pharisee with
 all his workes, and all by reason of
 faith. The parable of the prodigall
 Luk. 15. sonne that was lost: also of the lost
 grote & of the lost sheepe which went
 astray and was founde againe: what
 doe these declare but that which is
 lost by the lawe, to bee recovered by
 fayth and grace. And thus, as the
 passion of Christ is onely the formall
 cause of our salvation: so is fayth on-
 ly the instrumentall cause that ma-
 keth

to edifie in the feare of God. 243
keth the merites of Christ auayleable
vnto vs.

167

The Papists can not be persuaded of
free iustification. ✓

The Papists cannot be perswaded that we become righteous through the meere fauour of God in our Lord Jesus Christ: they cannot receiuē the doctrine of free iustification whereby wee are taught that GOD receaueth vs of his owne meere mercie, and that his accepting of vs is not for anye respect of our owne workes which are altogether sinnefull: but because it pleaseth him to washe vs and clese vs in the bloud of his onely Sonne, and to holde vs, and acknowledge vs for his childeyn, notwithstanding that by nature there is nothing in vs but wretchednesse and cursednesse. For what shall become of merites (say they) and of the good workes wherein the saluation of men consisteth? And why do they stand vpon their merites & are so besotted wth them

1. Io. 1. 7.

Eph. 2. 3.

L 2

but

but onely because they looke not upp to god: They dispute in their schooles whether good workes deserue recompence and wages: but it appeareth howe they fall a sleepe vpon this disputation and yet in the meane while God ceaseth not on his behalfe to playe the Judge, not in iudging according to their lawes, but in behauing himselfe according to his owne maiestie: that is to saye, in finding out that thing in men which we cannot perceave. But if our vertues were godly in deede, that is to saye such as might goe for payment before God: then might we haue some colour to boaste: but when wee shall haue prised them to the vttermost they shall be but smoke. Let men not therefore flatter their heartes in vanitie, but consider (as the trueth is) that no man shall be iustified through his owne vertues (seeme they never so excellent) in the sight of God.

Iob.9. 2.

Faith first doth iustifie the person in making him accepted, and the childe of God by regeneration before he beginne to doe anye good woxke. Secondly it iustifieth a man from sinne, in procuring remission and forgiuenesse for the same. Thirdly it iustifieth the good deedes and woxkes of man, not onely in bring-
ing foorth good fruities, but also in making the same works to be good & acceptable in the sight of God which otherwise were impure and accursed in his sight. The office therefore of faith and woxkes is diuers and must not bee confounded. Faith first go-
eth before and regenerateth a man to God, and iustifieth him in the sight of God, both in couering his euill deedes, and in making his good deedes acceptable to God, clyming vp to heauen, and there wrastling with GOD and his iudgement for righteousness, for salvation and for everlasting life. Woxkes and chari-
tie followe faith and are exercised here vpon the earth and gloziethe one-
ly before men, but not before God, in shewing foorth obedience both to God and to man. Further then this,

Act.13 59

our good woorkes doe not reach, nor
haue any thing to doe in the iudg-
ement of God touching saluation. (I
Ro. 7. 18. speak of our good works as S. Paul
speaketh Rom. 7.) as they be ours
and imperfect. For else if our works
coulde be perfect, according to the
Leu. 18.5. perfection of the lawe, and as Christ
brought them in the perfection of the
flesh, that is, if wee could performe
them without any transgression: so
might wee live in them: but seeing
the weakenesse of our flesh cannot at-
taine thereto, it followeth that all
glory of iustifying is taken frō works
and transferred vnto faith.

169
The meaning of being iustified
by Faith.

If Abraham had beleueed no more,
but that there was a God in hea-
nen: that would not haue serued to
haue iustified him, for the Heathen do
beleeue so much. Againe, if Abra-
ham had beleueed that god was iudg
of the worlde: that woulde not also
haue serued his turne. But when as
God

God saide vnto him, I am thy exceeding great rewarde, and I will be thy God and the God of thy seede
 after thee, and moreouer in thee shall all Nations of the earth bee blessed: by accepting such promises, wherein GOD acquainted himselfe with him, and witnessed to him that he tooke him for one of his houshalde and as his owne childe, and became his Father: Abraham was iustified by accepting that promise. For as soone as God offered him his goodnesse and grace, he beleuued the word, and receaued it; and then was hee full sure of his saluation. To bee iustified therefore by fayth, is not a confused opinion of beleuuing that there is a GOD, but a holding of him for our Father and Saviour, and that because he sheweth himselfe to be so by his woorde, and also giueth vs a good pledge and earnest penny of it in our Lord Jesus Christ insomuch that there he sheweth himselfe to be so ioined and vnted with vs, and that although wee bee wretched creatures and haue nothing in vs but all mischise, yet he faileth not to take vs for his owne, and to admit vs
 & 17.7. Ge. 15.1.

into his fauour : the reason whereof is, because our Loerde Jesus Christ is the meane betwixt him and vs. Therfore when we haue that promise, and rest wholly vpon it, and doubt not but that God doeth and will shewe himselfe gratioues to vs vnto the end, and therewithall call vpon him, and resorte onelye vnto him, giuing ouer this wolde, and continuing in the hope of the heauenly life : then be we sure that wee haue faith, and are iustified : and that was the manner of our Father Abrahams beleeuing : and without that, let vs assure our selues, that there is no Christianitie at all in vs. For as S. Paule sayth vntill wee knowe what the Gospell is, we cannot call God our Father. **Ro.10.14.** **W**ee cannot call vpon God except (sayth he) we knewe him and beleued in him. And howe is it possible for vs to knowe him till he be teauised vnto vs ? Therfore faith must needes go before. And whereof commeth faith ? Faith commeth by hearing sayth S. Paule, wherefore we must be trayned in the gospell or else we can haue no faith. **Ro.10.17.**

170

Of free iustification by faith without
workes.

When we say that we be iustified by faith, it is not ment that there is any worthinesse or desert in our faith, as who shoulde say, that god were bound to vs, and therfore receued vs for it: but that becausse God hath shewed himselfe mercifull towardes vs, and promised to be our saiuour: we being first bereft of al trust in our vertues do come unto him by faith knowing wel yf hee consider vs in our selues, he must nedes curse & abhorre vs, seing theny faith bringeth not any thing on mans behalfe, but receueth all thinges of Gods meere and free goodnesse, there is no questioning what worthinesse there is in vs. For faith not onely helpeth vs to the attainment of our saluation, but also bringeth vs all perfection. If GOD have respect to our workes, woe will bee unto vs. Therfore hee muste bee faine to turne away his countenance from the considering of our personnes and to receave vs alone in our Lord Jesus Christ, or else (in his looking vpon vs) to marke nothing but our

Essay. 2.3.

miseries, that he may be moued and pronounced to mercy. So then, GOD hath a double respect in fulfilling vs. The one is, that he beholdeþ our miseries: for inasmuch as he seeth vs so plunged in all confusion, he is moued to pitie. Againe to the intent he may no more be against vs which are sinners, he must be faine to look vpon our Lord Jesus Christ and vpon his righ teousnesse, that the same may do away all our offences.

171

Of Freewill.

2. Cor 3.
3.

AS concerning Freewill, as it may peraduenture in some case bee admitted that men without the grace, may doe some outwarde functions of the Law, and keepe some outward obseruances or traditions: so as touching th'nges spirituall and pertayning to saluation, the strength of man, being not regenerate by grace is so infirme and weake that he canne performe nothing, neither in doing well, nor willing well. Who after he be regenerate by grace, may woork and doe well, but yet in such sorte that

that still remaineth notwithstanding a great imperfection of flesh, and a perpetuall resistinge betweene the flesh and the spirit.

From this truthe of doctrine, the Church of Roome doeth degenerate, whiche holdeth and affirmeth that men without grace may performe the obedience of the Lawe, and prepare them selues to receaue grace by working, so that these works may be meritorious, and e conguo obtaine grace. But as for the infirmity whiche stil remaineth in nature that they nothing regard, nor once speake of.

The doctrine of freewill, is an
arrogant doctrine

The vnderstanding and Freewill of man, not being regenerated, is so foully blotted and defaced in him, by his firste transgression, & so wrapped in sinne and wickednesse that euen by nature he is caried head long unto all manner of euill, so as he is made very vnfitte and vnapt to goodnesse. And then what libertie of freewill can be attributed to such a man

Saint

Ro. 8.7.

Saint Paule saith, The wisdom of the flesh is enemy to God: For it is not subject to the Law of God, neither in deede can be. But whosoever is borne anewe by grace, through the operation of the holye Ghoste, of him is this saying of Christ to be vnderstood, whosoever committeth sinne is the seruaunt of sinne. But if the sonne shall make you free, you shall be free in deede. That is, you are made free from sinne, the Deutl. death and damnation, that freely & w. goodwill by the operation of the holy Ghoste, and not by compulsion, you might do that good thing which you doe. And they which are so redemed and indued with Christian liberty, they attribute not the good which they doe, vnto their owne power and free-will: but to the grace of Christ, and to the holy Ghoste, whiche worketh the same in them. For our Saviour Christ saith

Io. 15.5

He that abideth in mee, and I in him, the same bringeth forth much fruite, for without me ye can do nothing.

2. Cor. 3.5.

Saint Paule also sayeth, wee are not sufficient of our selues to thinke any thing as of our selues, but our sufficiency is of God

And

And in an another place he saith, what hast thou, that thou hast not receaved? If thou hast receaved it, why reioycest thou as though thou hadst not receaved it? And againe he saith, Unto you it is givien for Christ, that not on ly ye should beleue in him, but also suffer for his sake: and furthermore, it is God (saith he) which worketh in you both the will and the deede, euen of his good pleasure.

1. Cor 4.7

Phi. 1.29

& 2.13.

172
The doctrine of Free-will is
blasphemous.

They doe greatly erre which doe attribute vnto men freewill, and the power to guide and gouern themselues: they are also vnthankfull or at leastwise endeuor to bring al the world to vnthankfulness, and are arrogant, when so much as in them lyeth, they dispossesse the holy Ghoste of his benefits & giftes, and attribute them vnto men. Wherefore eschewing such doctrine as a deadly pestilence. Ro.12.13
Let vs harken vnto sobrietys. The 10.15.5
which we shal doe, if with humblenes we acknowledge our selues to bee the
braunches

2.Cor. 3.5
Phil. 2. 12

branches: and that we truly confess with Saint Paule, that we are not able of our selues, but our strengthe commeth of God. Let vs not be proud and arrogant, but by humilitie of mind let vs occupy our selues about our saluation &c.

174

We can neither attaine vertue, nor eschue vice by our Freewill.

Phil. 2. 13
Tit. 2. 11,
12
Gal. 5. 20
21

WE cannot attaing unto any vertue, nor yet tame and abolishe such fawfts and vices as are condemned, by our freewill, nor by any ablenesse that is in vs, but God must worke in vs, and we muste bee members of our Lord Jesus Christ. It is said, that wee muste liue soberly righteously and godly. And how shall we do so? when the holy ghost shal rule in vs, then shal we haue these vertues. It is said, that we muste fly vngentenesse, intemperancy, strife, debate, pride and such like. And how? hauing the spirit of meekenesse, of the feare of God, the spirit of wisedome and discretion. and all this was genen to our Lord Jesus Christ, to th' end he shold make them that beleue in him, peetakers of it.

Ther.

Therefore seeing we are of nature in-temperate, full of vanity, ful of ambition and pride, geuen to vnrigheteous-nesse deceit and wrong, let vs come & submitt our selues vnto him that was appointed our head: & know that ther is no other meanes for vs to bee kepte in obedience to God and to liue accor-ding to his will: vnsesse we bee vntied to the body of our Lord Jesus Christ, for then is the holy ghost powred vpon vs, to strengthen vs the better, for he is the fountaine of all holinesse, of all righeteousnes, and to be shopt of all perfection.

175

Opinion of freewill, is vnthankfulnes

Seeing our nature is so corrupted [¶] Ge. 6.5
as God himselfe saith, our heart is
bent only to euil euen from our youth
how can any goodnesse proceede from
vs, as of our selues? how can we cha-
lenge power to fulfill Gods law, & by
our good doings to be reconciled vnto
him? Without me (saith Christ) you ^{10.15.13.}
can do nothing. And S Paule acknow-
ledgeth that he is not able to thinke ^a 2. Cor. 3.5
good thought as of himselfe, but all
his sufficiency is of God.

If

Aug. ep.
107.

If Saint Paule doth so humblyte
knowledge his weaknesse, why shoulde
we stand so proudly in our owne con-
ceites? Wee losse free will to loue and
embrace the commaundementes of god
through the greatnessse of the sinne of
our first Father Adam: Wherfore
men are unthankfull and vnkinde vnto
the grace of God, in attributing much
vnto needy and wounded nature. The
first man (Adam) was so made, that
nothing resisted his will, but after
through freewill he sinned, wee as
many as descend from his stocke, are
caste downe headlong into a necessi-
ty of sinning. If in the fall of Adam
wee losse freewill, to loue and em-
brace the commaundement of God: if
we shew our selues unthankful to gods
grace by attributing so muche to our
maimed and corrupt nature: if by A-
dams offence we be cast into a necessity
of sinning: Let vs as the Gospell te-
acheth vs, cast away this confidence of
our owne power. Let vs shake off
this selfliking hypocrisie, let vs sub-
mit our selues vnder the mighty hand
of God and acknowledge our own in-
firmity, & not kick at that doctrine of
the gospel, þ layeth before vs our own
weaknesse

to edifie in the feare of God. 257

weakenes, and teacheth vs what need
we haue of the grace of God in Christ
Iesu.

176.

Our wil is vtterly blinde, till God
hath chaunged vs.

It is the power of the holye Ghost,
through which wee are drawne to
the obedience of God, according as he
hath chosen and adopted vs for his
children before the foundation of the
world. Moreover the holye scripture
heweth vs, that we shall alwates be Eph.1.3.4
memies vnto God, vntill hee haue
chaunged and renewed vs. And this
is the cause why Moses said vnto the
people, that God had not yet genen Deu.29.4.
them an vnderstanding heart, and se-
ing eyes. And therfore to th'end hee
might bee obeyed, hee saith:that hee
would giue them a new heart, taking
away the stony heart. The prophet
Jeremie in the 31. chap. and so like.
wise Ezechiel, and the apostle Paule,
doe agree in this that God giueth Ier.3 1.33
both to will and to performe. And in 19. & 36.
the firste of John it is said, that they 27.
which beleue, are not of the will of
flesh

Phil. 2.13. flesh nor bloud: But renewed of God.
 Io. 1.13. Furthermore when the Apostle spea-
 keth Ro. 3. of the will of man, such w-
 it is by nature, he decyfereth plainly
 knoung that there is nothing but per-
 nuer sute and malice, as also in the 8.
 chap. he saith, that all our thoughts
 are enmities vnto God. Also in his
 first chap. to the Eph. he sheweth well
 that faith and regeneration proceeded
 from no other thing, then free election.
 And indeede it must needes be that
 God accomplish in vs that which he
 hath spoken by his prophet Esay: I
 appeared (saith he) vnto them which
 sought me not. And this likewise is
 the cause, why John the Baptist re-
 prooving the rudenes and hardnesse of
 his disciples: no man (saith hee) can
 receiuue any thing, vniuersallie it be giuen
 him from aboue.

177

Man hath no free wil to do
good.

Forasmuch as we are borne of the
 flesh, there is nothing in vs but per-
 nuer corruption, and we tende alwaies
 towards the earth. Then maye it
 be

deed glorie in their owne wisedome
and moreouer thinke that they haue a
free choyle and will of their owne, to
take the good and leaue the euill: but
those are but dreames. For it is cer-
taine that so long as we be let alone
in our owne nature, we tend evermore Io 3.6.
unto euill, and the Scripture also Ge.6.5.
condemneth vs of it saying that there
is not anye thought conceaued in
mans minde, but the same is lewd,
and all our affections are enemies
and rebellious agaist God. Where-
fore let vs not beguyle our selues a. Ro.8.7.
nye more with vaine flatteries, but
acknowlede our selues to be vtter-
ly marred in Adam, so as there is
nothing but sinnefulnesse in vs.
Notwithstanding God prouydet
so that mischiese when hee tou-
cheth vs to the quicke by his holye
Spire, and so purgeth our heartes
as wee desire to obey him, and al-
though we be not so perfect as were
requisite, yet wee fight against our
selues, and go forward still to goodnes.
And surely when Gods spire is as a
bridle to vs, to hold vs backe in his
obedience, it is a sure token that God
dwel-

Eph. 1.14.

Dwelleth in vs, and governeth vs as Gods
 his flocke, and holdeth vs for his chil-
 dren. For we cannot be counted chil-
 dren without this record, that God of rea-
 son warranteth himselfe to be our father, that v-
 and that his holy spirite is as a seal the b-
 thereof.

178

We haue no freewill to doe
 good.

IF we haue free will to guide our
 selues to Godward and to attayne
 everlasting life : it would followe of
 necessitie that first of all wee shoulde
 haue faith, righteousness, and holines.
 But the scripture condemmeth vs as
 blynde wretches, and telleth vs that
 we must not aduaunce our selues so
 high, as to thinke to attaine to Gods
 secrets: but that we must confess our
 selues to be destitute of wit and rea-
 son. And thus it appeareth that the
 first lesson which we must learne wh-
 we come to gods schoole is to becom
 fooles as S. Paule saith. And al-
 though the same seeme straunge unto
 vs: yet must we passe that way: So
 that if wee attende to bee taught at

1. Cor. 3.
 18.

Gods

vs in gods hand, we must become fooles; that is to say, we must acknowledge that there is not so much as one drop of reason or vnderstanding in vs, but rather that we be more destitute of it then a sheare the bruit beastes. And therefore let vs learne to humble our selues that God may reach vs his hand. And let vs understand that to comprehend gods secrets he must be fayne to giue vs his holy spirit, and to inlighthen our dackenes: and soz alsmuch as we be too farre to seeke, he must shewe vs what is soz vs to knowe, and we must not presume to haue any knowledge, other then he giueth vs.

179.

Free will ouerthowne.

AS Christ our saviour denyeth men to be fit to beleue, except they be drawne of God the father: so likewise he pronounceth that the grace of the spirite is effectual, by which men are drawne to beleue of necessity. By these two members, the whole power of free will is quite ouerthrowne, of the which the papistes so great.

Io. 6.44.
& 45.

greatly dreame. For if we come not to Christ before the father drawe vs, (as the truch it selfe doth truely affirme) we haue not so much in vs, as the beginning of faith, nor readines at al to obey. Moreover if al do come whom the father teacheth, he doth not onely glorie a desire to beleue, but also faith it selfe. Therfore in that we willingly obey, by the direction of Gods holy spirite, it is a token of grace, and of our sealing: because God shoulde not draw vs if so be, he stretching out his hand as it were, should leane our will in the middest in suspence. For he is properly said to draw vs when he extendeth the power of his spirite to the full effect of faith.

180

Freewill and the law without grace can do nothing.

AS the matter & the instrument without þ forme can do nothing, even so freewill & the commandement w/out grace haue no power to work. For what can either freewill & the commandement do, except they be holpen with grace both going before & following

ne not wing. For grace sendeth þ commandement as a messenger & minister to freewill: the commandement proneth freewill, and streth it vp, as one of a sleepe to do good workes, & leadeth it as a blinde man by the hande, teaching him the way wherein to go: which both if they bee destitute of grace, can do nothing of themselves. And if they begin, yet they proceede not, neither do they performe or accomplish any thing: and if they presume, it prospereth not, and is but labour lost. For where the commandement cometh either by man or angel: and also where freewill is moued, pronoked, & enfor med either by the motion of man or of angell: yet vnlesse Gods grace goe withall preventing and following the same, what is it able to do? For when man was put in paradise, what auailed him the commandement which he heard: thou shalt eate of every tree in þ garden, but only of þ tree of knowledge of good & euill, thou shalt not eate, which commandement wrought not to his salvation, but to his condemnation: because grace þ saueth & helpeth was waiting, which he presuming vnjustly vpõ his strenght despised

Ge.2.17.

Dr

Q; what did the commaundement of the law giuen by Moſes, profit the people of Iſraell in the wildernes, which law they refuled to obey? Q; what profit wrought it to him which presumed to followe the Lord of his owne free will, and not of the Lord's calling, ſaying vnto him: Lord I will follow thee whither ſoever thou goest? By theſe and ſuch like places of the holy scripture it is eaſilye to be proved, that neither the law nor free-will haue power to worke of themſelues vntelleſſe they be holpen by God's grace preuenting and following the

Mat.8.19.

181.

Free will is highly extolled of the
papists.

If there be any droppē of good and right vnderſtanding in vs, it is the ſpeciall giſte of the holy Ghost, and we cannot challenge the prayſe of it to our ſelues, except we will be traptoſ to God, in robbing him of that which beſongeth vnto him. Seeing it is ſo, what is further to bee ſaid of the free-will, which is ſo highly magnified

nised amongst the Papistes? For when they speake of freewill, they meane the reason that men haue to be so wise, as to chuse the good and to eschuse the euill. But on the contra-
rie part God telleth that our heart is Gen. 6. 5.
bent to euill, and that wee haue not so much as a good thought of our selues: vntill such time as hee hath made vs to profit in his schole, we be all fooles; yea enen they that thinke themselues to be most wise. And so is al our foolish confidence beaten down, and men must be faine to vnderstand, that vntill God haue called them to his truth: they be void of al reason & wisedome. & there is no other meane to make vs walke in the right waye, then the vtter bereauing of vs of all our vaine flatteringes.

182

Free will ouerthowne.

So long as we are without Christ we bring foorth no good fruite acceptable vnto GOD, because we are not apt to doe good, for without me (sayeth Christ) you can doe nothing. In which woordes hee

W speaketh

speaketh most plainly against free-will, and against al humaine strength be it never so stonge, and also utterly ouerthoweth the same. For as the braunch being cut from the vine, bringeth foorth no frute, but withereth away euē so man can doe nothing at all to attaine to righeteousnesse and salvation, if so be though vnbelieve, he be separated frō Christ. Howe although the Papistes in wōrde onely doe confesse, that wee can doe nothing without Christ, yet notwithstanding they faine a certain power in vs, which of it selfe is not sufficient to worke, except it be holpen with the grace of God. For they will not abide that a man shoulde be so emptye and free frō power & strength to worke that which is good, but that he may do somewhat of himselfe. But the wōrdes of our Saviour Christ so plainly spoken cannot in such wise be coloured. Such therefore is the imagination of the Papists that they affirme, that without Christ we can do nothing, and yet notwithstanding being holpen by hym, that wee can doe somewhat of our selues without his grace. But Christ pronounceth þ constan-

2.Cor.3.5

trary, as þ we can do nothing of our
selues, For the branch (sayth he) can
not bring foorth fruite of it selfe. Io.15.4.

183

Of grace, election, vocation, faith,
justification, glorificati-
on, free will. &c.

I Σ them that be chosen to life, first
Gods mercie and free grace, þin. Ro.10.17
geth foorth election: election woorketh
vocation or gods holy calling, which
vocation thorough hearing, bringerh knowledge and sayth of
Christ, sayth thorough promise obteyneth justification, justification
through hope wayteth for glorification. Election is before time, vo-
cation and faith commerh in time. Justification and glorification is
without ende. Election depending
vpon Gods free grace and will, ex-
cludeth all mans will, blinde for-
tune, chance and all peraduentures. Vocation standing vpon Gods elec-
tion, excludeth all mans wisedome,
cunning, learning, intention, power
and presumption. Faith in Christ

¶ 2 proce.

Tit. 2.12.

proceeding by the gifte of the holy ghost, and freely iustifying man by Gods promise, excludeth all other merites of men, all condition of deseruing, and all workes of the lawe, both Gods lawe and mans lawe, withal other outward meanes what soeuer. Justification comming freely by grace, standeth sure by promise, without doubt, feare or wauering in this issue. Glorification pertainning onely to the life to come, by hope is lookedfor. Grace and mercie preuenteth, election ordeneith, vocation prepareth and receaueth the woode whereby commeth faith, faith iustifieth and iustification bringeth glorification.

184

Howe wee may be assured of oure election, and howe faith doth worke the same.

Wholoever wilbe certain of his election in God, let him looke to his faith in Christ, which if he finde in him to stand firme: he may be sure and nothing doubt, but þ hee is one of the number of Gods elect. Secondly they saie faith and nothing else, is

þe

to edifie in the feare of God. 269

the only condition and means wher-
upon gods mercy, grace, election, vo-
cation & all gods promises to salua-
tion do stay, according to the words of
the holy Ghost Col. 1. If yee abide in
the faith. Thirdly this faith also is y^e
immediate next cause of our iustifi-
cation simply without any other con-
dition annexed. For as the mercie of
God his grace, election, vocation & o-
ther former causes doe saue & iustifie
vs vpon condition if wee beleue in
Christ : so this faith onely in Christ
without condition is the next & im-
mediate cause, which by gods promise
worketh our iustification , according
as it is written: beleue in the Lorde
Jesus , and thou shalt be saued, thou
and all thy whole house. Act.18.51.

185

Election and vocation after purpose.

The cause only of gods election is
his own free mercy: & the cause in
some manner of our iustification
is our faith in Christ & nothing else.
As for example , First concerning e-
lection if the question bee asked why
Abrahams was chosen , and not Na-

choz, why was Jacob chosen and not Esau? Why was Moses elected, and Pharaon hardened? Why David accepted and Saul refused, why fewe chosen and the most forsaken? It can not be answered otherwise then thus: because it was so the good will of God. In like manner touching vocation and also faith, if the question be asked why this vocation and gifte of faith was giuen to Cornelius the Gentile, & not to Tertullius the Jew? Why to the poore & little ones of this

Mat. 11. 25 worlde (of whom Christ speaketh: I thank thee father which hast hid this from the wise &c.) why to the simple vnwise & outcastes in this worlde, of

1. Cor. 1. whom speketh S. Paul saying, ye see 26.

your calling (my brethren) howe not many of you are Why to the sinners &

Mat. 11. 26 not to the iust? Why the beggars by the high wayes were called, and the bidden gestes excluded? We can goe to no other cause but to gods purpose

Lu. 18. 14. & election, & say with Christ our saviour, yea father so so it was thy good pleasure. And so for iustificatiō likewise if the question be asked why the

Mat. 21. 31 Publican was iustified, and not the Pharisei: Why harlots & Publicans

goe

go before the Scribes & Pharisies in
the kingdome why þ sonne of the free
woman was receaneed. & the bondwo-
mans sonne being his elder rejected? Ge. 21.12.
Why Israel which so long sought for
righteousnesse, found it not: and the
Gentils which sought not for it, found
it? We haue no other cause hereof to
render, but to say with S. Paul, be-
cause they sought for it, by workes of
the law, & not by faith: which faith as
it cometh not by mans will, but only
by the free gift of God: so is it onely
the instrumentall cause, whereunto þ
promise of our saluation is annexed.
According as we reade; Therefore it Ro. 9. 32.
is by faith, þ it might come by grace,
and the promise might be sure to all
the seed. Also in þ same chap. he saith
that his faith is counted for righte-
ousnesse which beleueth in him that
iustifieth the vngodly. Ro. 4. 16.
vers. 5.

186

Diuers kindes of faith.

There be many kindes of fayth: as
a man may beleue euerie thing
that is true, yet not euerie truthe
doeth sauе, neyther doeth the bele-
ueng of euerie truthe iustifie a man.

¶ 4

He

1. Tim. 1. 17. **H**e that belieueth that God created
 all things of nought, belieueth truly:
 1. Cor. 1. 9 **E**he which belieueth that God is a iust
 god, & he is omnipotent, & he is mer-
 ciful, & he is true of promise: belie-
 ueith well and holdeth the truth. **S**o
 Eph. 1. 4. **H**e that belieueth & God hath his elec-
 tion frō the beginning, & that he also
 is one of the same elect & predestinate
 hath a good beliefe and thinketh well:
 but yet this beliefe alone, except it be
 seasoned with an other thing, wil not
 serue to salvation: as it auayled not
 the Jewes, which so sought of them-
 selves, and yet think to this day to be
 only Gods elect people. Only & faith
 which auayleth to salvation is that,
 whose obiect is the bodie and passion
 of Jesus Christ crucified. **S**o that in
 the act of iustifying, these two, faith
 & Christ, haue a mutuall relation, &
 must alwayes concur together, faith
 as & action which apprehendeth, and
 Christ as the obiect which is appre-
 hended. **F**or neither doth the passion
 of Christ sauue without faith, neither
 doth faith help, except it be in Christ.

Whosoever beleeueth to get the inheritance of heauen or remission of sinne through woxkes, hee beleeueth not to get þ same for Christ's sake. And they that beleeue not that their sinnes are forgiuen them, and that they shall be saued for Christ's sake, they beleeue not the gospel: For Ma. 1. 21 the Gospel saith, that we shalbe saued Luk. 1. 31. for Christ's sake, and that our sinnes are forgiuen vs through him. He that beleeueth not the Gospell, beleeueth not GOD, whereby it followeth, that they which beleeue to be saued by their woxkes, or to get remission of their sins by their owne deedes beleeue not God, but recount him as a lyar, and so vtterly deny him to bee God. If we beleeue to get the inheritance of heauen through good woxkes, then we beleeue not to get it through the promisse of God. For GOD hath said that we shall haue the inheritance of heauen, and that our sinnes are forgiuen vs for his sonnes sake. He condemneth not good woxkes, but hee condemneth the false trusste in any woxkes, so all the woxkes wherein a man putteth confidence, are therewith poysoned and become euill.

Io. 3. 16
Act. 4. 12.

Of praier to Saincts, how it is repug-
nant to the Mediatorship and
Aduocateship of Christ.

Christ is the only reconciler, me-
diator, and attonement maker
betweene God and vs, and for
that cause sitteth at the right hand of
God, perpetually to appeare before
his face for vs: Against the which ar-
ticle of Christ's incarnation, the tea-
chers among the Papistes doe teache
blasphemous doctrine of invocation
of saints, that they are our mediators
and reconcilers, that by their merits
and prayers, we haue accessse vnto god
and are for their sakes, heard, recea-
ued, and accepted into the fauour of
God againe, evidently displacing the
sonne of God from the chiefe office of
his eternal priesthood, and setting his
creatures in his place and dygnity,
and that without anye war-
rant of scripture, either by word or
example. This doctrine is toynd
with two other detestable errors: first
that they conceave of Christ, as of a
dreadfull GOD, and terrible iudge
and

and not as of a mercifull Mediatour,
and therefore that we haue neede of o-
ther spokesmen , to make the way to
him for vs , though hee himselfe moste
gratiously and mercifully cryeth vnto
vs, Come vnto me all ye that trauail
and be heauy laden, and I will refresh
you. And in sundry places comman-
deth vs to pray vnto God the Father
in his name, assuring vs that whatso-
ever we desire, it shalbe graunted vs.
And therefore do they shewe them-
selves to mistrust the credit of Christ.
Secondly in this praying to Sancts
not without great daunger of Idola-
try, they attribute vnto them diuine
power:

For in their praying to them , they i-
magine of them , that they be of vni-
uersal knowledge and vnderstanding
not onely what men speake , but also
what they think in their heartes . A-
gain they attribut vnto them almighty
power, as being able to worke and
bring to passe what soever is desired
of them. And lastly, they shewe them-
selves to beleue that they are more
mercifull and ready to heare sinners,
then Christ himselfe , which is flatte
blasphemy.

Ma.11.28
Io.16.13.

False

189

False doctrine concerning i-
uocation.

Ro.8.34.

The manner of the Papisticall i-
uocation, is not to God alone as
they should doe, but to dead men, say-
ing that saints are to be called vpon
as Mediators of intercession, & Christ
as the mediator of saluation: And af-
firme moreover, that Christ was a
Mediator only in time of his pas-
sion: which is manifestly repugnant
to the wordes of Saint Paule, Ro-
maines 8. Where he speaking of the
intercession of Christ, Who is (saith
he) on the right hand of God, & ma-
keth request also for vs, &c. And if
Christ bee a Mediator of saluation,
what needeth then any other inter-
cession of the saintes for other sutes?
For saluation beeing once had, what
can we require more? & what lack-
eth he more to be obteyned of þ saints
which is sure to bee saued onely by
Christ? And yet in their catholike
denotion, why do they teach vs to pray
to the blessed Virgine to sauе al them
that gloriſſe her &c. If saluation only
belong

belong vnto Christ: Unless they study of purpose to seeme contrary to the selues. Hitherto also pertaineth the worshipping of reliques, and the ^{I.} Deu. 6.13 ^{Deu. 6.13} ^{Luk. 4.8.} idolatrous adoration of sacramentes, as the outward signe for the thing signified contrary to the sense of the holy ghost. The prophanation also of the Lords supper, and false meriting by Masses.

190

Christ is the onely intercessor with the Father.

The faithfull children of God are assured, and doe receave this comforte, that our Lorde Jesus Christ beeing now at the right hande of God in heauen, is gentle, willing, ready and able to help all those which put their trust in him. And therefore in all their necessities, they content themselves with the intercession of Christ and with his mediation. And that chiefly seeing S. Paule sayeth, ^{.Tim. 2.5.} that there is one God, and one Mediator betweene God and man, euен the man Christ Jesus, which gaue himselfe for the redemption of all men.

And

And Saint John saith, If any man
 sinne, we haue an aduocate with the
 Father Iesus Christ the righteous,
 and hee is the reconciliation for our
 sinnes: and not for our only, but also
 for the sinnes of the whole world: tou-
 ching the intercession of our Lord Ie-
 sus Christ in heauen, we haue the ma-
 nifest and iuincible testimonies of
 the holy scriptures, but as touching
 the intercession of Angels and of san-
 ctes which are in heauen, we haue no
 testimony thereof, and thereforee the
 godly regard it not. They which bee-
 lieue the word of God, in whiche we
 haue taught vs but one onely inter-
 cessor Christ in heauen, they seeke for
 none other intercessor there, because
 they haue the same full and perfectlie
 in Christ. But they which do not be-
 lieue nor acknowledge Christ, for their
 only and perfect intercessor & aduocat
 such infidels shall never be holpen w
 any prayers of Aungels or saintcs, if
 the case stoode so that they did praye
 for them.

191

The Papists will haue Christ to bee
 in part a Sauiour.

The

The Papistes would weaken the ground of our faith by a number of corrupt doctrines. As first that in part wee haue saluation and remission of sinnes by the merites of saintes, for thus they pray: Graunte vs D Christ by the blood of Thomas which he shed for thee, thither to go whither he is ascended. And to Saint George they pray thus. Let him sauue vs from our sinnes, that we may rest with the blessed in heauen. And touching Saint Anne they say thus: O God, thou which wouldest S. Anne to become the mother of thy mother, grāt we beseech thee, that by the meritts of the mother and the daughter, we may obteine the heauenly kingdome. Here are these Sauiaours besids Christ, & in like manner doe they acknowledge a thousand moe. Secōdly they say, we haue remission of sins and saluation, in part by our owne merits and good doings. For thus w̄ritteh one of their champions: that the passion of Christ may be the 1. and principle cause of attayning grace, and opening the waye to heauen, but it is never the whole cause, for þ euer there goeth w̄ Christ some merit of him þ receyueh grace.

Further-

Furthermore what shall bee saide of pardons, of Pilgrimages, of Purgatory, of holy water, and a number of such like superstitious and false errors by which not without blasphemy, they match transitory things and vain deuises of men, with the bloud of Jesus Christ, the sonne of God our saviour the most excellēt price of our redēption exp̄lye contrarye to the holye Ghost thus writing by S. Peter. Ye are not redēmed with transitory things as with golde or siluer, but with the bloud of that immaculat lamb Christ Jesus.

1. Pet. 1.18

192
Contrariety betweene the religion
of Christ, and the Pope.

W hereas the doctrine of Christ is spirituall altogether, consisting wholly in spirit and verity, and requireth no outward thing to make a true Christian man, but onely baptism which is the outward profession of Faithe, and receining of the Lordes Supper: If the religion of the Churche of Roome bee examined, it will easily bee founde, wholly

wholly to consiste in nothing else, but altogether in outward and ceremoniall exercises: as outward confessi- on, absolution at the priestes hande, outward sacrifice of the masse, buying of pardons, purchasing of obites, ex- terne worshipping of Images and reliques, pilgrimage to this place or that: building of churches, founding of monasteries, outward workes of the law, outward gestures, garments, couloirs, choyle of meates, difference of times and places, peculiar rites and obseruancies, set prayers and number of prayers prescribed, fasting of vigiles, keeping of holy dayes, com- ming to church, hearing of service, externe succession of Bishops, externe forme and notes of the church &c. so that by this religion, to make a true christian and a good catholike, there is no working of the holy Ghost al- most required.

193

Succession is nothing without the
doctrine of the A-
postles.

Ths

The aduersaries of the truth to the intent they might prove themselves to be the true churche: they obiect the succession of Bishops for the space of many hundred yeares in the Apostolicall sea: whereas their doctrine being compared with the doctrine of the Apostles, by the diuersitie and contrarietie thereof will easilie appeare, to be the doctrine neither of the Apostles nor of anye apostolicall men. Succession (in deede) with continuance of Apostolicall doctrine, ought to be of great authoritie, but without it nothing. The sonnes of Aaron had more allowable succession from Aaron, then the Bishoppes of Rome haue from Peter, and yet because they brought strange fire into the temple of God, they were rejected and perished. Those which in þ church of God doe imitate them, and concerning the truth deliuered by God, desire strange doctrines, and bring into the church, the instruction of humaine ordinances, them doth Christ sharply reprove in his Gospele: saying, you cast away the comandements of God to establish your owne ordinance. Annas and Caiphas had full succession

Leu.10.1.

Mat.15.3.

succession from Aaron, yet it were hard thereupon to conclude, that they had the right of þ true church, & christ and his apostles to be Scismatiches.

194

Succession proueth nothing.

They greatly erre which thinke, that any thing may be proued by succession,whilst they leaue out that which is of most force thererin:that is, that if like as they haue succeeded in the place of godly men,they haue also succeeded them in the spirite of Christ in doctrine,in faith, grānitye godlinesse,humilitie, and patience. Mat. 23.2.
The high priestes and prelates, who in the time of Christ, did sit on Mo-
ses chayre, coulde haue derived the
petigree of their succession from thē
selues enē to Aaron, but because their
life and doctrine did not agree with
the life and doctrine of Aaron, and
other godly priestes, their succession
auayled nothing against Christ and
his Apostles : neither were Christ
and his Apostles false teachers, or
dissendered from the true Church,
be.

because they were not able to proue their succession as the Phareſies could: For the word of God and the institution of Christ was ſufficient for them. Wherefore ſith euē we alſo now haue on our ſide the wordes of God, and the institution of Christ there is no ſuſceſſion of Bifhops that can proue vs to be out of the true Church. The histories of Popes and other like Prelates which are written, yea euē by their deare frendes and defenders, do ſufficiently teſtify, that almoſt all of them haue obteinid this dignitie and place by moſt filthy meanes, by ſimony, wicked artes, violence, murthers and trayterous conſpiracieſ: Wherefore if it would please them a little more narrowly to conſider hereof, they ſhould finde by better aduise, there were no iuft cauſe to brag of their ſuſceſſion, but rather to burye the ſame in ſilence, ſeeing by it their euils and horriblie filthines is ſo clearely detected. But God hath done this, to th'end the truthe might be reuealed, and the godly warned to gather them ſelues together vnder our head Christ, and into his true church.

The

The description of the inuisible
Church and visible.

The church sometime in the scripture is taken for the whole number of the elect of God, that are and haue bene from the beginning of the world, in all places and ages eten to this day. And this is that Church which is the piller of truth. This is that church that never can abide in Mat.16.18 error. This is that church that by imputation of Gods mercy, is the immaculate and undefiled spouse of Christ, but this Church is not alwaye seene. This is the inuisible Ro.11.4. Church that is known to God alone, 1. Cor.6.11 and is never certainly, truely, and for the whole revealed to man. For they by hypocrisie may seeme members of this Church, which indeede are no partakers of it, as appeareth by the example of Judas. And contrariwise they to mans judgement, may seeme not to be of this Church, which yet in Gods appointment, are the certaine members thereof, as evidently was shewed in the example of

S.

Saint Paule. But the visible church that is discerned of man, and by outward tokenes is knowne to the world, may in this manner be described. It is the multitude of all them, bee they fewe or many, which being vpon the face of the earth, and called by the word of the Gospel, do protest to believe in our saviour Christ, looking for sanctification & saluation by him, & worshipping him according to his word. That it is the whole multitude of al beleeuers, it is evident when Christ himselfe saith: go ye & preach the gospel to al creatures. He excepteth none, & therefore the grace of God, & benefits of his church, are not tyed to any one place: as to Rome, to Hierusalem, to Constantinople, or to any other place. That the number of this church, may be aswell small as great, Christ himselfe teacheth saying: My flocke is very smal, And where two or three are gathered together in my name, there am I in the middest of them. Hereby we may learne, that the argument of multitude or great number, is not alway strong. For by it the doctrine of the prophets, the doctrine of Christ and of his Apostles might bee reie-

Mat. 28.

19.

Mar. 16.15

Luk. 12. 32

Mat. 18.20

rejected: which vndoubtely were but
fewe in comparison of them that mis-
liked and reponed it. That this mul-
titude must be called by the word of
the Gospele, S. Paule affirmeth Ro.
10. Faith (saith he) commeth by hea-
ring and hearing by the word of god. Ro.10.17
And therefore did Christ sende his
Apostles to preache the gospell, that
therby men might be brought to the
belief of the Church.

196

The Church may erre

The Church is cleane, through the
grace of God in Christ Iesu, and
yet by her owne nature, and through
the manifold infirmitie of the flesh,
which she retayneth, euen vntill this
temporall death, she hath neede to be
washed and purged. For the which
cause she dayly prayeth. Forgiue
vs our trespasses as we forgiue them
that trespass against vs. And Sanct
John saith, if wee saye wee haue no
sinne, we deceiue our selues, and there
is no truthe in vs. Wherefore being de-
livered from this flesh, we are made
perfectly pure in þ life to come, & free
from

Mat.6.12.

1. Io.1.10

from all blemish. But so long as the
saintes live here on this earth, clo-
thed with their flesh they are subiect
to many infirmities. And therefore it
is most certaine by this reason that
the church both maye and doth err
although it cannot be moued, because
she is grounded vpon the true rocke
and soe long as she heareth and follo-
weth the voyce of her true pastor, she
erreth not.

Mat.16.18
Io.10.27.

197
The name of the Church abused by
Wolues.

The false prophets and enimies of
the truth, do couloz and hide
their hypocrisie, vnder this goodly
name and title of the holy Apostolical
and Catholicke Church, wherewith
they seeme gloriouly to aduaunce &
set forward themselves: as though
that all their doctirnes, traditions
and deuises of newe worship, procee-
ded not from themselves, but were &
stablished by the perpetuall consent of
the Church, and allowed by the sen-
tence and interpretation of the best
counsels, learned fathers & doctors:

and

and yet being rightly and truely ex-
mined, it is nothing so. Consent of
the Church (in deede) to true and
godly Preachers, is not only a beau-
tifull garment but also most necessa-
rie, that men may not faine and de-
uise doctrines, opinions and phanta-
sies of their owne heads: but professe
beleeue, and teach the consent of the
true Catholike Church in þ doctrine
that was first planted by god himself
in Paradyse, and after renewed and
continued by the Patriarches and
Prophets, and so published into the
whole worlde by Christ himselfe and
his Apostles. The summe whereof, is
briely conteyned in articles of our
faith, teaching vs þ inestimable good-
nesse of Almighty God towarde vs,
aswell in making of the world, as in
redeeming mankinde by the incarna-
tion and death of his sonne, &c. This
faith and beleeve ought to be establi-
shed and conserned, by the cousent of
the Catholicke Church from the be-
gining. But it is of all Christian
hearts to be lamented, that most wic-
ked and rauening wolves, vnder this
title of the Churches cousent, do abuse
the people of god, bring into þ church

and maintaine strang worshipping of God, and whatsoeuer they haue newly deuised without iust warrant of holy scriptures and contrarie to the manifest doctrine of the Propheteſ, Apostleſ, and auncient fathers of the primitiue church. Pea and ſuch they haue beene, þ haue moſt cruelly perſecuted Gods good prophetes and the doctrine that they haue taught. For who perſecuted Jeremy and the other Propheteſ? Were they not thoſe that layde the Temple of the Loſde, the Temple of the Lord? Shall the truth deſparte from the Prieteſ? Were it not they that ſtruke Micheas, & cauſed Jeremy to be put in priſon? Who were they that put Christ to death, and perſecuted his Apostleſ? Do not the Euangeliſteſ and Acts of the Apolleſ declare? Doth not Christ giue his Discipteſ warning þ it ſhould be ſo? Theſe thingeſ (ſayeth he) haue I ſpoken vnto you that you may not be offendēd. They ſhall excommunicate you out of their Synagogues, and all for my names ſake.

198

What ministeſ ought to be in the Churcheſ.

Ier.7.4.
Ier.18.28.
1.Kings.22.
24.
Ier.32.3.

Io.16.1.

It is required of al those, that take
upon them, the name of gods mini-
sters, þ they haue a desire and zeale to
þing men vnto God, & to follow the
trace which God hath commanded al
his to keepe, þ is, that they winne the
world vnto the obedience of him. Se-
condly besides their good zeale, they
must also haue a certaintie of doctrin,
so as hee þ speaketh may not take any
thing vpon him, nor passe his bounds, 1. Tim. 4.
but from hande to hande deliuer the 16.
thing that is commanded him in such 1. Cor. 11.
wise as Iesus Christ may always be 23.
heard, and suffered to speake, and all 1. Co. 15. 3
mouches else be stopped, sauing onely
in way of hearkening, þ his doctrine
may be knownen vnto vs.

199

The title of the ministerie and duty.

The ministers of the worlde, are
called by the holy Ghost, the
light of the worlde, the salte of
the earth: They are called Pastors,
and Shepheardes: they are called
husbandmen, Guides, Stewardes,
and Messengers, besides manye o-
ther excellent titles giuen them in

Mat. 5. 13.

Eze. 34. 2.

292 Fruitefull instructions,

1. Cor. 4. 1

the holy scripture s. Nowe if the minister be a light to the people, he must of ne cessarie go and shine before them in knowledge and doctrine. If hee be the salte , hee must needes season. If he be a Pastor or Shephearde, he must needes feede. If he be an husbandman , hee must needes haue a care of the Lordes husbandrie. If he be a Guide he must needes knowe the way himselfe , and open and declare it to other. If hee be a Stewarde he must prouide for the housholde. If he be a messenger, he must be able and willing to doe his message : for it standes for the Lordes glorie and credite , to haue such Pastors, and such husbandmen such stewardes , and messengers as haue wisedome and knowledge . They that be

Dan. 12. 5.

wise (sayeth Daniell) shall shyne as the brightnesse of the firmament, and they that turne many vnto righeteousnesse shall shine as the stars for ever

Mat 24. 25

and ever. The wise and faithfull steward that giueth meate to the houshold in due season, when his maister commeth he shalbe blessed, and made partaker of exceeding ioye and glorie. Take heede sayeth the Apostol

to thy selfe and to learning continue
therein, for in so doing thou shalt
both saue thy selfe and those that
heare thee. God so blessed the prea-
ching of his seruant Jonas that tho-
rough it, the Ninevites beleueed god
humbled themselues, and forsooke
their former wicked wayes. At one
preaching of Peter there were wonn
to the Lord about three thousande
soules. Thus doth the Lord blesse his
owne meanes and order, the minis-
ter by pure and faithfull preaching,
dischargeth his owne soule, obteyn-
eth peace in conscience, and so is
blessed in this life, but shall bee
farre more blessed in the life to come,
when hee hath finished his race, hee
shal receaue an incorruptible crowne
of glorie. The people also by this
meanes are many wayes blessed, they
receaued knowledge, faith, and sal-
uation: their eyes are opened, they
are turned frō darknesse to light, and
from the power of Satan vnto God.
All these great and notable blessings
doe ensue the preaching of the word,
and therefore required most necessa-
rily in euerie minister.

1.Tim.4.

16.

Jonas.3 4

Act. 2.41.

Act.26.18

Ro.10.17

200

A right image of a godly
Pastor.

IT is the dutie of all Pastors and ministers, to beare a Fatherly and motherly affection : not towardes rauening wolues, but towardes the poore sheepe, miserably seduced and going astray, patiently bearing their faultes and infirmities, instructing and restoxing them with the spirite of meeckenesse: For they can not bee brought into the right way againe, by any other meanes: and by ouer-sharpe reproouing and rebuking they are prouoked to anger, or else to desperation, but not to repentaunce. Such is the nature and fruite of true and sounde doctrine that when it is well taught and well understande, it ioyneth mens hearts together with a singular concorde: but when men reject godly and sincere doctrine, and embrase errors, this unitie and concorde is soone broken.

Gal.6. 1. 2 Tim. 2. 25.

201

The dutie of the ministers.

The

The Pastors and ministers of the
 Churche must learne that they
 ought not to exempt themselues
 from charge and care, nor flye la-
 bour and trauayle, but they ought
 (as pillars) to susteyne and beare
 the Church of God, as vpon their
 shoulders and not bee like vnto the
 Pope which doeth oppresse it, and
 doth deuoure the same as a rauening
 wolfe with his like, as it is witten,
 Mathew. 23. Secondly that they
 ought not to thrust in themselves. vers. 4. Heb. 5. 4.
 Thirdely that they cannot by their
 industrie and labour attayne vnto
 this honour, but G D must make
 them apt and fitte for the same: the
 which hee doeth, when hee openeth
 himselfe vnto them by his woorde,
 and calleth them to this office, & en-
 dueth them with the wisedome of his
 spirit. A man can receiue nothing, ex-
 cept it be giuen him from aboue. And Io. 3. 27.
2. Co. 3. 5.
 we are not sufficient of our selues to
 thinke anye thing as of our selues.
 Our Lord also doth well shew it whē
 he sayth vnto his Disciples, that the Mat. 9. 37.
 haruest is great, but the labourers
 are fewe. He declareth the same also
 when hee opened the vnderstanding

Lu.24.25. of his Disciples for to understande the Scriptures. And although the ministers of the word be(as it were) pillars of the Church, yet haue they nothing whereupon to glorie. For what hast thou, that thou hast not receaved? And what is Paule and Apollos but seruantes by whom ye haue beleueed? But they haue cause to humble themselues, seeing they could not prepare nor place themselues where they are, & should be voide of power and might, without vpholding anye thing: except y^e foundation did beare and vpholde them, and that they did not beare and holde uppe the whole building and house.

202
What euerie minister ought
to preach.

The ministers are not bounde to deliuer the counsels of men, the traditions of the Fathers, the statutes of earthly princes, or the au thoritie of mostall men: but as they are the seruauntes of Iesu Christ Prince of all Princes, so are they bounde onely to preach his Gospell.

The

The true Prophets never spake of themselves vnto the people, but as they receaued warning from the Lord. They had no authority to speake their owne wordes, nor the wordes of anye mortall man. The Apostles might not teach their owne doctrine, but onelie that which they had receaued frō their Maister, who enioyneth them to teach all things whatsoeuer he had commā-
ded them: Go (saith he) and preach the gospell. The Apostle writing vnto the Corinth. affirmeth that he received of the Lord that which he delivered vnto them. Whereby we may see, al these teachers confuted, which stand vpon the authority of men, which ad or di-
minish any thing from the scriptures, which ioyne their owne fantasies and the traditions of men, with the holy pure and perfect word of God. The Lawe of God (saith the Prophet) is a perfect lawe converting soules. The Scripture saith Saint Paule is able to make the man of GOD absolute and perfect to all good workes. He that hath a dreame (saith GOD by Jeremij) let him tell a dreame, but he that hath my word, let him speake my word faithfully.

Jer.1
Eze.3.

Ma.28.10

Mar.16.15
1.Cor.11.

23.
1.Cor.15

3.

Ps.197

2.Tim.3.

17.

Ier.23.28

Ma. 12, 3

And what is the chaffe to the wheate,
(saith the Lord) Is not my word
lyke a fier, and like an hammer that
breaketh the stone? Our Saviour in
the Gospell spaketh against such tea-
chers, saying: In vaine they worship
me, teaching the doctrine and pre-
cepts of men. Woe therefore will be
to such sonnes of vanity, which preach
not Christe, but themselues, and
which doe deface and weaken the au-
thority of the holy scriptures.

203

The office of Ministers, and how
men ought to behauē them-
selues towards
them.

THE Office of Ministers is to
watch ouer the flocke of the lord
to feed it, to preserue it in health
and to keepe it from diseases and hurt
the which is done by doctrine, exhorta-
tions, reprehencion, rebuking, com-
fort, prayers, administration of the
sacraments, and by the example of a
godly and vncorrupt life, as may be
proued and knowne many waies, by

the writings and examples of the A-
postles. Furthermore it is necessarye
of all Christians to be knowne, howe
they ought to behauie themselus tow-
ardes the ministers, and what they
ought to thinke of them. Chieflie
therefore in their function or calling,
not their persons, but Christ that
worketh by them is to bee considered,
Wherfore we must receaue their do-
ctrine (when they preach the word of
God purely) even as the doctrine of
Christ. For Christ saith in expresse
words in the Gospell, he that heareth
you, heareth me, and he that despiseth
you, despiseth mee. Lu. 10.16
Wee muste not
ooke that Christ should come downe
from heauen againe, and speake vnto
vs, seeing he dayly speaketh in his
church by his ministers which preach
the word of Christ. Also the ministers
for their parts must behauie themselus
honestly, well and Christianlike, in
doctrine life and conuersation. They
must not seeke their owne honoꝝ or
gaine, but the honoꝝ of Christe, and
profit of his Church. They must not
thinke that they cannot erre but must
suffer themselues to be admonished,
being neither stubborn, rash, nor prouid.

They

^{Io 21.15.}

^{16.17.}

^{2. Tim. 4.}

^{2.}

^{Tit. 2. 7.}

^{2.}

2.Tim 2.
24. They must not attribute of gene too
much unto themselves, but must
bee lowlye, gentle, sage, paineful and
faichfull,

204

The true duty of the ministers of
the gospel.

The true ministers of the gospel,
must not only haue a sweet and
amiable voyce to drawe those
to the flocke which yealde themselves
teachable, and suffer themselves to be
taught: but they must also disclose and
drive away the Wolues and the the-
ues: they must haue a loude voyce to
cry out against all them that scatter
the flocke. This is the thing where-
unto Gods seruaunts muste employ
themselves, if they purpose to execute
their dutie. They must not onely bee
instructed to teache other, but bee
strong and constant to make it good,
and to fight when question shal bee to
maintaine the doctrine of truth, that
it may remaine safe and sounde.

Tit. 1.9

Eze. 3.17 The Prophet Ezechiel compareth
them

them to such as kepe watch in a watch tower, and surely it is a charge, yea, and that a verye mightye and heauye charge, while other men sleepe, to watch and haue a care of al the flock. The name and title also which the holy Ghost attributeth vnto the ministers, sheweth plainely what it is, M^a.5.13. Ez.34.2. that GOD calleth them vnto, and 1,Co.4.1. what they ow to his Church, that mē may not think they shalbe accounted faithful, & in the meane while geue themselues to rest and sleepe, and to follow the pleasures and lusts of the flesh. For God doeth not choose them, whom he placeth Shepheards in his Church, for any outward shew, but he bindeth them to his people, for otherwise we cannot serue God, but by imploying our selues to serue his whole flock: and the greatest hono^r that the ministers of his woorde can haue, is to be diligent in seruing all the fau-
full.

2.Pet.1
21.

Mar. 3.13

Act.20
28.

Eph.4.11

Gen.3.16

1.Kin.3.

The calling of the ministry and preaching of the gospell, is no deuise of any mortall man, but the ordinaunce of the living God. It was hee that ordyned Moses and the Prophets. The prophecy (saith Peter) came not in the olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost. The Lorde Jesus himselfe, called appointed and sent forth into the world his apostles to preache the gospell. It is the holye Ghoste which ordyneth faithfull overseers to feede the Church of God. It is Christ also at this day which appointeth Pastors and teachers for the gathering together of his saintes. The first preacher that euer was vpon the earth was GOD himselfe, he preached to Adam in Paradise that comfortable Gospell, the seede of the woman, shall breake the serpents heade. After that hee stirred vp Noah and Lot, Moses and the Prophets: what shalbe said of Dauid, and Solomon, of the which the one was a moste victorious prince, and the other moste welthye, and yet haue they gotten more glory and credite, by their doctrines

ctrines and instructions, then by all their riches and triumphes. The first minister and preacher of the newe te-
stament was John the Baptist. ¶
whom Christ our Sauour sayeth Ma.11.11.
There was not a greater Prophete, Mar.2.2
among womens children. Christe
himselfe also was a preacher of the
Gospell, and witnesseth that he came
into the worlde to that purpose. After Mar.16.16
him the Apostles also were sent into
the worlde to the same end.

Seeing then that God himself and
his sonne Jesus Christ haue vouch-
safed to preach the worlde, seeing so fa-
mous men as the Prophets and Apo-
stles were ordyned to this purpose:
it must needes followe that the office
of preaching is most famous woxthys
and excellent.

With what doctrineministers muste
be furnished.

I F. So bee that the Ministers of
Christs Gospell wil do their dutyes
as they ought to doe in the erecting
and

and in the enlarging of Christ's kingdom by pure preaching of the word, they must not then stande vpon trifles, vpon curious and vnproufitable questions: but they must labour to dividie in all godlinesse. This grace of GOD which was shewed at the comming of our Lord Jesus Christ is dayly to be published and preached of them. For surely, it is a wonderfull secreat, that GOD shoulde bee manifested in the fleshe, and that therewithall hee shoulde shew vs his heauenly glory, to the end that we might bee vnted thereunto; and therfore if all the Ministers and Preachers of Gods word, shoulde never cease from shewing soorth the wisedome which GOD hath vtered in the person of his onely sonne: the tyme assuredly shoulde not bee spent in vaine.

Furthermore, whosoever will preach the gospele faithfully and profitably, hee muste firste of all and chieflie vrge the doctrine of repentaunce. To repentance must be ioyned the doctrine of remission of sinnes, which belongeth only to them that repent, that are humbled and cast downe

downe, that feele in their conscience the torment of sinne and condamnation, it doth not appertaine to ignorant and senselesse men, to hypocrites, infidels, atheistes, insticatories, prophane and carnall men, for these haue nothing to do with the doctrine of regeneration of sinnes. Mat.9.13.

Diuersitie in gifthes among the ministers.

NEcessarie it is that euerie minister preach, but yet all such shall not be condemned which haue not such like and so full measure of knowledge as other haue. There is difference in gifthes among vs at this day, as there was among the apostles, yet they all sufficiently preached.

They which haue any measure of those gifthes which the Lord requireth 1.The.5. in his ministers, they must not quench the spirite, but use the meanes to encrease their measure: if they be painefull, carefull, watchfull, and fatchfull in their ministerie, with a holye and pure affection, the Lord will blesse them.

Mat. 25.
29.

Act. 8.26.

Mat. 25.
15. & 30.

them. To him that hath shall be given, we cannot at the first come to perfection. Apollos a learned doctor seruent in the spirit, and mightie in the scriptures, yet was he ignorant in some thinges, and received instruction from Aquila and Priscilla. Some haue more then others, some haue ten talents, some five, and some but one, yet let vs alwaies remember and let it never slip out of our minds, that the slothful and vnproufitable seruant, shall be cast into vtter darknes, there shall be weeping and gnashing of teeth.

208

Of the Gospell, and how it must
be preached.

Vnder the voyce of the Gospell is comprephended the whole historie of Jesus Christ in the flesh, and also the fruit and vse of the same historie. The story of Christ is briesly comprephended vnder his passion and resurrection, the vse and ende wherof is that we should haue repentaunce and remission of sinnes in his name.

And

And this doth Christ himselfe witenes when as he said to his Apostles after his resurrection: thus it is written, and thus it behoued Christ to suffer, and to rise againe the third day, and that repentance and remission of sinnes shoulde bee preached in his name, among all nations. To this agreeeth the Apostle Peter when as he saith, with other the Apostles, to the Counsell and chiese Priestes. The God of our Fathers hath raysed vp Jesus whom ye slue, and hanged on a tree: him hath GOD lifte up with his right hande to bee a Prince and a Saufour to glorie, remittance vnto Israell and remission of sinnes. By this we may see how the Gospel must be preached, the people must be taught what Christ hath done for them. The whole storie of his Incarnation, conception, birth, sufferinges, resurrection and ascension, must be oftentimes and effectually preached vnto them, as they are set downe by the Euangelistes and Apostles: but yet this is not enough to shewe what Christe hath done, and to rehearse the storie of his incarnation, but also þ minister must be care.

Luk. 24.
46.

Act. 5.30.

careful to preach the ende, the vse and
fruite of the same: which is, that the
people may repent, be turned vnsay-
nedly vnto God, and so by faith made
pertakers of remission of sinnes
through Iesus Chriſt.

What repentaunce is.

REPENTANCE is a true turning vnto God, a chaunging of the outward and inwarde man, a dying to sinne, a liuing to righteousness, and amendment of the whole life. Hee
which is returned vnto God, ought
first necessarily to know and vnder-
stand, how he fell from him, and to
know what God is, how we fall from
him, and how we ought to turne to

Mat. 9.12. him againe. So that he which must
repent, ought to know his own naugh-
tines, and wickednes, and also by
what meanes the same may be amen-
ded which is broken and spoyled: but
these thinges can in no wise be done
of any wretched sinner, vntille they be
drawne hereunto, and therein instru-
cted by the ſpiriſt and word of God,
which

which they must also stedfastly beleue. For these thinges are so necessarilie required, that vnlesse God by grace, through his spirit open and draw the heart of the sinner, and by his worde shew vs the perfect way, governe and keepe vs in the same, giue vs true faith whereby to quicken and iustifie vs, vnlesse (I say) he giue vs these, all repentance, how hard or greeuous so ever it seeme, is no true repentance. Example hereof maye bee taken of Judas, who repenting for his sinnes, confessed the same to the Priestes in the temple saying: I haue sinned in betraying the innocent bloud: yea and he in this parte made satisfaction in that he threw the unrighteous p̄ice of bloud into the temple. But this re- pentance did nothing at all profite him (although he had in it contrition, confession, and satisfaction) and because he lacked true faith, he dis- payzed and hanged himselfe. On the other side, the Lord looking backe vp- on Peter (and the Cocke crowing) he remembred his wordes, and belie- Luk.22. 61.62. using them, departed from the wicked companie, wept for his sinnes and a- mended his faultes: and this his re- pen-

310 Fruitefull instructions.

ver. 18. 19
penitance was true and perfect. The prophet Jeremy also confirmeth this doctrine, when he prayeth unto the Lord in his 31. chap. whereby it is evident that true repentance, and the sorrowing for our sinnes, must proceede from God, stirring vp the same in vs by faith, so as it must not be a repentance or sorrowe, according to the world, but after the will of God.

210

Repentance is necessarie to make
pure the conscience, and
it is not a worke
of man.

The filth and infection which defileth and corrupteth the person, is of the heart, and the principal care, we ought to haue of our selues, is that we be pure and cleane in our heartes and consciences, which thing we cannot attaine vnto but by faith and penitance. And wee must beware that wee resemble not the Scribes and Phareisies to whom our saviour Christ obiecteth their hypocrisie. Furthermore (when calling vs to penitance, God promiseth vs his ho-

ly

lye spirite) we must vnderstand, that repentaunce is not a worke of man, but of God, who regenerateth vs, and reneweth vs by his holy spirit: as appeareth by the witnes of Ezechiel, a newe hart (saith the Lord) I wil geue you, & a new spirite will I put with you, &c. and so consequently it is not of our freewill that wee repente, but of the onely mercy of God, which will not the death of a sinner. The which also Jeremy confesseth saying: Ez.33 11. O Lord I knowe that the waye of Ier.10.23. man is not in himselfe: and therefore he prayeth on this wise, conuert thou me, and I shal be conuerted. We may learne also in an other place that the wordes of God are hidden from vs, if the holy Ghost be not giuen vs to instruct and sanctifie vs. Wherefore we must pray with David: Create in mee (O Lord) a cleane heart, and renewe a right spirite within me. Finally seeing that in bidding vs repente, God promiseth vs the knowledge of his word: we may perceave whoe are the true repentantes and whoe are not: and lykewylle that they which make noe account to repente, doe not vnderstand the worde of

Eze.36.

26.;

Pro.1.23.

Ps.51.12.

of God, although they make never so
faire a shew to the contrarie.

Repentance is the gifte of
God.

Eze. 18.23
& 33.

Eze. 11.19
20.

Phil. 2.3.

Men cannot haue repentance of their own motion, and as they are selue taught, but it is God that giueth it: and that of an especiall goodnes. I will not the death of a sinner (saith the Lord) but that hee conuerte and liue. And how is that possible? If we were able to turne our selues vnto the Lord, it were a more excellent woake then to create vs, and experiance it selue doth sufficiencely condemne vs. It is moreover an undoubted doctrine throughout the whole scripture: For in every place, our Lord Jesus Christ giueth him selfe the prayse of turning vs, shewing that he will soften our stonie hearts, and make them bowe to obey him, and it is his woake not onely to giue vs that we may, but that we will and desire to obey his commandementes: and to bee shorte, there is nothing that

that the faithfull ought to doe so much, as in this behalfe to giue God the gloorie, confessing that it is in him onely to turne vs, that it is he onely that hath adopted vs in such sorte, that he must needes draw vs by the grace of his holy spirite. The Lord must open our eyes and eares, also, before we can attayne to this woondershul Deu.29.4.
wisedome which is conteyned in the Ro.8.7.
gospell, because the natural man vnderstandeth not any part of y secrets of God, & therfore it followeth that it is an especiall gift of the holy ghost, when he lighteneth our hearts in the faith of his truthe.

Howe we ought to repent.

The true preparatiue to repentaunce is, to be pricked so nearely as we may feele the euill that is in vs, & condemne our selues for it, we must learne to staine our selues, & to hold our selues as prisoners: & althoough the same fall out contrarie to our desire: yet neverthelesse wee must goe on still further, that God may winne the vpper hand of vs. We must learn

314 Fruitefull instructions

to hate our selues, to take displeasure
against our selues, and to be reuen-
ged of our owne naughtiness, accor-
ding as the Apostle sayeth. 2. Cor. 7.

For repentance importeth that men
should condemne the selues, and take
vengeance on themselues, when they
see their whole life corrupted, and
that they should use an holy anger a-
gainst it. In steede of desiring to
bee reuenged of our enemies, when
they haue doone vs any harme, we
should be chafed and angry with our
selues, yea and punish our selues for
faultes, when wee cannot frame our
selues vnto the will of God. **W**e
should every man enter into his owne
conscience, acknowledge howe cor-
rupt and damnable sinners wee are

Mar. 1.15. of our selues, confess our sinnes, and
when we haue doone so, let vs turne
from them and behold the great mer-
ite of God.

213

The qualities of repentance.

On speciall qualitie of repen-
tance is alwayes to bring with
it remission of sinnes; for when

that

keue repentance goeth before, there remission of sinnes must necessarily fol- lowe after, not that repentance deser- ueth remission of sinnes, but because where God worketh repentance, there he pardoneth sinne because of his pro- mize. *Whan the wicked (sayth the Lorde) turneth away from his wic- kednesse that he hath committed and doth that which is lawful and right,* *he shall saue his soule a line.* *And a- gaine, let the wicked forslake his wayes, and the vnrigheteous his own imaginacions, and returne unto the Lorde, and he will haue mercy vpon him.* *Here we see, to whom forgiue- nes of sinnes, & the mercie of God be- longeth: as namely to the penitent sinners, to those þ leane sinne, & im- brace godlinesse: to those that forslake their owne waies and imaginacions, and turne unto the Lorde.* *And as for such as walke on in their own waies, and folowe the delightes of sin, with- out any forrowe, or purpose to leane them, they haue nothing to doe with the mercie of God: and though Je- sus Christ had suffered an hundred deathees (which could not be) yet shall no vnpenitent sinner, haue remission*

316 Fruitefull instructions,

of sinnes by his death, nor any other
benefites of his passion, for they be-
long onely to his Church, and chosen
people here upon the earth. He there-
fore, that is not of the church, he that
is not grafted into Christ by faith, he
that is not a member of his mysticall
bodie, can enjoy nothing by Christ's
death. If a man abide not in me (saith
our Saviour Christ) he is cast forth
as a branch and withereth, and men
gather them, and cast them into the
fire, and they burne. We may reade
also in an other place, howe God bar-
reth all stubborne sinners from his
mercie, and doth most terrible shoo-
out against them. He that heareth the
words of this curse and blesseth him-
selfe in his heart, saying: I shal haue
peace although I walke according to
the stubbornesse of my owne heart,
thus adding drunckennesse to thirst,
the Lord will not be mercifull vnto
him, but then the wrath of the Lord,
and his iealousie shall smoke against
that man, & every curse that is writ-
ten in this booke, shal light vpō him.

214

Of Sacraments, and what a Sacra-
ment is.

The

to edifie in the feare of God. 317

Th E Loxde hath added vnto the preaching of the Gospele most hol- ly Sacramentes, as namely, Bap- tisme, and the supper of the Loxde. The Sacramentes are holy actions of the faithfull in þ church of Christ, ordeyned by the Loxde himselfe to be signes and seales of true doctrine, first doubtlesse bearing witnesse that we are receaued of God into grace, and into the couenaunte, and that he is our God, that he cleaseth vs from our sinnes, regenerateth, and renew- eth vs, and adopteth or chuseth vs as sonnes, and receaueth vs vnto the partaking and fellowship of all good thinges, whiche of vs must bee kept holy, and we must liue godly and in- nocently before him. They are also testimonies that the true Messias (in times past promised vnto the old Fathers from the beginning of the woldē:) is nowe exhibited or giuen of God vnto the Church of Christ, I meane Christ our Loxde, who truely gaue his flesh and bloud vnto death to redeeme vs, & with his flesh & bloud to nourish vs, vnto eternall life: that we againe (as the Church by him re- deemeid) should keepe in continuall Lu.23.19.

318 Frutefull iinstrutions,

1. Cor. 11.
26.

memory the death of our Lord, praise him, extoll him and giue thankes vnto him. The Sacraments are also to admonish vs of our duties, that wee should lead our lives in true godlines & brotherly loue, & hold that one religion with whose sacramentes we are separated also frō al other religions.

25

A Sacrament consisteth of
three partes.

Io. 1.7.

Sacramentes doe consist of thre
partes, the first is the outward
signe, the seconde is the spirite
all of inwardre gracie, and the thirde
parte is the wortē of Christes insti-
tutiō or promisse which is (as it were)
the life and soule of the Sacrament.
Water in Baptisme signifieth that as
water naturally hath a propertie to
wash and cleane the filth from the bo-
die, so doth the gracie of God, through
Christes bloude, wash away the gilt
and filthinesse from our soules. As
bread and wine, by naturall effecte
nourisheth our bodies, and strength-
neth and comforteth our spirites: so
doth the heauenly foode of Christes
bodie

bodie and bloud, broken and shed for us vpon the crosse, nourish our soules and quicken our spirites to eternall life with G D D. In the olde time the Sacramentes and Ceremonies were profitable for the bodily nourishment, as the water gushing out of the rocke Manna, and the Pascall lambe: but in our Sacramentes, Exo.17.6. God smally or nothinge considereth our bodies, but most principally and wholly, the releefe, ease and comfort of our soules. Therefore as in the olde Testament, so nowe much more in the Sacramentes, is to bee considered some spirituall and internall thing, to the vnderstanding whereof, the likenesse of the outwarde signes doe leade vs: as in Baptisme our regeneration and new birth, and the washing away of our sinnes by the death and passion of Christ. In the Lordes supper the heavenly foode of our soules, with the bodie that was broken, & his bloud þ was shed vpon the crosse. Wherefore good christians in receyng þ sacrament, must not haue so much regard to the signe, as to the spirituall thing it self, for which þ outwarde token was ordeined. For the

320 Fruiteful instructions,
efficacie of the Sacraments, doth not
consist in the visible signe, but wholy
in the working of the spirite of God,
according as it is Gods pleasure to
woozke by meanes by him ordyned
without any derogation thereby to
his gloriouſ power.

216

The beginning of Sacramentes,
is from God.

THE Author and ordyner of
Sacramentes, is none other
but God himselfe, neither Pa-
triarch nor Prophete, nor Father,
nor the whole Church hath autoritie
to ordaine any Sacrament. The Sa-
cramentes are belonging to the wor-
shippe of God, they are signes tokens
and witnesses of Gods will. And
who can make vs certaine of Gods
will, but God himselfe? As also the
Apostle teacheth in the first to the
Corinth. And who can appoint gods
worship, but God himselfe? According
as he saith by his Prophet, In vaine
they worship mee, teaching y traditi-
ons of men. The sacraments were not
so ordyned by God, that afterwarde
1.cor.2.11
Eſay.29.
13.

he

he woulde haue no more care or regard
of them, but he alwaies worketh and
bringeth to passe al things in the faith
full which keepe his ordinaunce, the
which he hath promised in his worde.
Wherfore as the faithfull heare the
word of God, not as the word of anye
mortall man, but as proceeding from
the mouth of the most highest: so also
when they receaue the sacraments at
the handes of the Ministers, they ac-
knowledge that this is the ordinance
of GOD, and that he worketh in the
beleueers, and therfore they receaue
and vse the sacraments as at the verie
hand of God, vnto whom they direcke
the eies of their faith.

1. Tim. 2.
4.

1. Th. 2.13
Esa. 1.20.

217.

Why Sacramentes were or- deined.

The first cause why it was chists
pleasure to ordene sacraments
in his Churche, is partlye our
owne infirmitie and weakenesse, being
dull and slowe in the vnderstanding
of heauenly thinges, partly the great
goodnesse and loue of God, that would
vouchsafe to attemper himselfe to our
D 5. simple

simple capacity, and to seeke meanes by outward things to ease and helpe the same. Secondly that the sacrament might be to vs a blessed exercise whereby we call to our remembraunce the benefite of our redemption in Christ, and yeelde vnto him moste harty praise and thanks for the same, according as Christ teacheth vs in the institution of his last supper. And as Saint Paule also sayeth in the first to the Corinthisians.

Thirdly, that we by the vse and practise thereof might bee traded to the obedience of Gods holy will and commaundements though the things seeme to our selues never so simple and meane: & also that thereby we might openly before God and the world protest and acknowledge that we are his people, and of the number of them that looke to be saued, preserved, and defended by the benefit of Christ only.

Ro. 10. 9. So that the open vse of the sacrament is a parte of that confession wherunto the Apostle Paule, Romaines 10. attributeth saluation.

Io. 13. 35. An other cause & end of the Sacramentes is, that they might be as bandes and links of loue vniuersall and concorde among our selues.

For the which cause Saint Paule when he exhorted the Ephes. to vnytie and loue, among other things hee ad- deth, we haue one faith one baptisme. Eph. 4. 5.
And again in an other place: wee are one body(saith he) as many as be per takers of one life. Finally that by the 17. sacraments as by blessed meanes the holy Ghoste working with them hee might impart vnto vs and bestow vpon vs his vnestimable graces and bene- fits together with al the fruits of our redēption in Christ. For as his word is, so are his sacraments instruments and meanes, by the working of his ho- ly spirite, to bring vnto vs the whole benefit of our saluation.

218

The right applying of Christ's suf- fering and sacraments to our benefit.

Wheras it is said that the sonne of God was crucified, we must not only think that the same was done for the redēption of the worlde: but also every one must on his own behalfe sayne himself to Christ and conclude, it is for him þ he hath suffered: So whē we be baptised, as it is not for any one man

1. Cor. 6

15.

Ep. 5. 30.

10. 3. 15

man alone, so is not the water sprincled vpon al men in common: but e-
very man is baptised severally in his
owne behalfe, to the end that every one
of vs may apply it particularly vnto
himself, to say that we be al members
of our Lord Jesus Christ. Also when
we receaue the holy supper, every man
taketh his owne portion, to shewe vs
that our Lord Jesus Christ is com-
municated vnto vs, yea euen to every
one of vs. For when we once know
the thing whiche was done for the re-
demption of the whole worlde, pertai-
neth to euery one of vs severallye; it
behoueth euery one of vs to say also,
on his behalfe, that the sonne of God
hath loued him so dearelie, that hee
hath geuen himselfe to death for him.
And that therfore we be of all crea-
tures the most miserable, if we accept
not such a benefite when it is offered
vnto vs. For it is a common doctrine
in the holy scriptures, that GOD so
loued the wold, that he spared not
his onely sonne, but gaue him to
death for vs: and also that our Loerde
Jesus Christ, at such time as we wer
his deadly enemies, did confirme a
maruelous loue towards vs, in that
he

he offered himself in sacrifice to make attonement betwen God and vs, and to do awaþ al our sins, as they might no more come to accompt. This is the warrant of our saluation.

219

How many Sacraþents there bee,
and firſte of Bap-
tisme.

There be but two sacraments in þ
Church of Ch̄rist, which be com-
mon to al men, and which Ch̄rist him
ſelſe ordayned for the faithfull, Bap-
tisme and the ſupper of the Lord. Bap-
tisme is vnto vs an entrye into the
church: for it witnesseth vnto vs that
whereas we were before ſtranglers
from God, he doth now receave vs in
to his family. Baptisme standeth in
two pointes, firſt our Lord repreſen-
teth vnto vs therein, the remiſſion of
our ſinnes, ſecondly, our regeneration.
The remiſſion of ſinnes, is a
manner of washing, whereby our
ſoules are cleaneſed from their filthines
even as the filth of our bodie is wa-
ſhed away with water. And because
the beginning of our regeneration
stan-

Ro, 6. 4.
Eph. 3.

Ro.6.3

standeth in the mortification of our nature, & the end that we become new creatures through the spirit of God therefore the water is powred vpon vs, to signifie that we are brade and buried, and that in such sorte, that our rising againe into a newe life, is therewithall figured in that, that the powring of water is but a thing of a very shorȝt continuance, and not ordeined to drowne vs withal. The wa-

1.1o.1.7

1.Pet. 1.19

Heb. 9.28

ter doth not clese our soules, for that belongeth to the blood of Christ onely which was shedde that all our filthe might be wiped away, and that wee might be counted pure and without spotte euuen before God: þ which thing then taketh effect in vs, when our consciēces be sprincled therwith by gods holy spirit, but the sacrament doth testifly and declare it vnto vs.

220

Fruitful doctrin cōcerning baptisme

Baptisme is not onely a signe whereby we be consecrated christians, but by faith and the operation of the holy Ghoste, wee do put on Christ as a garment, that is, that

wo

to edifie in the feare of God 3:7

we haue him so fastned and appropria-
ted to vs, that he is ours, and we his
and that he hideth and couereth our
nakednesse according as Saint Paul
saith; As many as are baptised haue
put on Christ. Baptisme is to Chris-
tians the fountaine of life, whereby
our sinnes are washed away. So saith
Peter. Let every one of you bee bap-
tised in the name of Jesus for the re-
mission of sinnes. And Ananias vnto
S. Paule, Arise and be baptised and Act 2. 38.
wash away thy sinnes. Yet doe we not
attribute the operation heereof to the Act. 22.16.
water, or outward element, but to the
micht of Gods wozde, and the power
of the holyc Ghoste wozking in vs by
Faith.

The Sacrament of Baptisme
is moreover, as it were the wombe of
the church of Christ, where we are
new borne, and become of the children
of wrath, the children of God, and
prepared by this our second birth to
enter into the kingdome of God. Eph 2. 3.

Unlesse you be borne againe (sayth
Christ) by water and the holy Ghoste, Io. 3. 5.
you cannot enter into the kingdom of
heauen.

And

323. Fruitefull instructions.

And Saint Paule saith, Not by the
workes of righþeonsnesse, which wee
had done, but according to his mercy
he saued vs by the washing of the new
birth, and the renuynge of the holye
Ghost. Furthermore, not onely wee,
but our seed also hath by Baptisme
the benefit of saluation, and therefore
do we defend the baptising of infants
against the wicked heresye of the Ana-
baptistes,

221
The grace of regeneration figured in
Baptisme.

FORasmuch as we be rude, GOD
is not contented onely to witnesse
to vs by his gospel, that we be washed
and made cleane, in the bloud of our
Lord Iesus Christ: but also hee hath
geuen vs a figure thereof, so that whe
wee bee baptised, it is asimuch as if
God had shewed before our eyes, that
we of our selues bring nothing to him
but utter filthinesse, and that it is his
1. Jo. 1. 7. office to wash vs and make vs cleane.
Howbeit the saide washing const-
meth not in the visible water: For
it

it were vnpossible that our soules
should be cleansed, by an earthlye and
corruptible element. Yet notwithstanding
because of our infirmity, it
is requisite for vs to beginne at the
water, that we may be lifted vp high-
er. For the signe that is offered to our
eyes, serueth to leade vs to the holye
Ghost, to the ende we may know, how
it is from him, that the power of bap-
tisme doth proceede. The manner of
grace of the hol^y Ghost, which is ob-
tained for vs in being baptised, is the
grace of regeneration, and renew-
ment. Regeneration (or newe birth)
imposteth that we be boⁿne againe, Io.3.5.
not that we come new againe out of
our mothers wombes: but that God
maketh vs new creatures, by bouch-
safing to print his Image in vs. For
what bring we with vs, in that we be
the children of Adam but all cursed,
Eph. 2. 3.
nes: and therefore God must be faine
Ps 51.5.
to change vs. And to the end we may
know that there is nothing in vs but
naughtines, that we bee utterly vn-
toward, that the thing which we call
reason is but starke folly, and that
thing which is termed freewill, is
but a cursed flauerie vnto sinne: to the
intenc

Intent we may know all this to condemne it, it is said, that we must bee
(as it were) newe againe, quicke and cleane chaunged.

222

When baptisme was ordained.

Mar. 1. 4. 1.
Mar. 3. 11.
Act. 2. 38.
& 19. 4.
Eph. 4. 5.

Baptisme was ordained of Christ before the time of his resurrection, then, when he sent his disciples into the whole world to preach the Gospeil. For John together with the preaching of the Gospeil, began to baptise: and he baptised with water, vnto repentance and forgiuenes of sinnes, and the Apostles afterwards did baptise no otherwise. Wherefore there is but one baptisme, as the holy scriptures do beare witnes, neither was Christ baptised with any other baptisme then ours, and wee also are baptised with Christ with no other baptisme then the baptisme of Christ. Wherefore Christ after his resurrection, did not so much ordaine, as re-paire baptisme, and shewed the manner of it vnto his disciples, as namely that they must baptise, and howe they must baptise. Go ye into all the world

world (saith he vnto his disciples) and
preach the Gospell to euerie creature, Mar. 16.
15.16.
he that shall beleue, and be baptised,
shall be saued, and he that wil not be-
leue shall be damned. And againe, Mat. 28.
all power (saith the Lord) is given
vnto me in heauen and earth. Gos
18.19.20.
therefore and teach all nations, bap-
tizing them in the name of the father,
the sonne, and the holy ghost, teaching
them to obserue all thinges whatso-
ver I haue commanded you.

2-3

Papisticall vptruthes, concerning
baptisme.

The doctrine of the Church of
Rome is, that baptisme doth con-
serue grace and wash away our sinnes,
euен by the very washing onely of the
water, though there be no good moti-
on of faith or beliefe in the harte of
him that is baptised. For thus
they saye, that besides the glisting of
the outward signe, there is no good
motion inwardlye required of him
which receaneth it. What shall bee
further sayd of the prophane & wicked
abusing of Christes sacrament to the
baptis.

baptizing of belles, the curing of sick-
nesses, and the driven awaye of spi-
rites and deuils by the water therof?
This is most certaine, that in vsing
this one outward sacrament of Christ
by water, they practised ffe or ffe of
their owne ordinance, without anye
warrant of Gods word at all: (as
their saltē spittle, breathēing annoyn-
ting of the b̄east, annoynting of the
shoulders and crowne of the head,) blasphemously attributing vnto euer-
y of them the like effectes, that in
truth do belong to the mighty and
most gratiouse working of the holē
Ghost, through the merites of Christ
our saviour, and not to the deuises
and fantasies of man.

224

Why we are baptised: and eate the
supper.

When the scripture speaketh v-
n to vs of Baptisme, and of the
supper of our Lord Iesus Christ, it
sheweth vs that it is not in vayne,
that we are baptised with water. For
because God hath appointed that

signe

signes, and will haue vs to vse it: hee will surely make it auayleable, it shal be a good witnes to vs, that we shall bee washed and cleansed from our spottes and filthines by the bloud of his sonne, and shall be renewed by the vertue of his holy spirite, and that by that meanes also the naughtines of our flesh and nature shall be killed in vs. For he is the authour of it, his promise is ioyned thereunto, and it is Mar. 16.16 he onely that can binde himselfe vnto vs. And so standeth the case also in the Lordes supper. For seeing that the minde of our Lord Jesu Christ is, that we shold keepe it in remembrance of him, and to be certified and assured that he is our meat and drinke: wee must not come to the table, barely to eate bread, and drinke wine, but to shew forth the death, and to be pecta- 1. Cor. 11.19
kers of the life of our Loerde Jesu 26. Christ, to be fostered and fed with his very substance, and to feele that wee are made pectakers of his life. Thus doth the Lord worke by the vertue of his holy spirite in these signes which hee hath appoynted, to th'end they shold be effectuall and pitchy instru-
mentes.

Of

Of the Lordes supper.

The supper of the Lord is a testi-
monie vnto vs, that god wil now-
rish and refresh vs with foode, even
as a good maister of an house studieth
to sustaine, and feede such as be of his
housholde. It is a reverend and
blessed memoriall of the death of
Christ, in celebrating whereof, we
shew our selues thankfull for his
great vnestimable benefites towards
vs, according to these wordes, do this
in remembrance of me It is also (as
it were) a cognizance or badge of our
religion, whereby we bee seperated
and distinct from Turkes, Jewes,
and al other infidels, and by the vse
thereof confesse before God and the
world, that we are of the number of
them, that looke to be saued by the
death of Christ. And therefore saith
S. Paule: Ye cannot drinke of the
cup of the Lord, & of the cup of devils.
Our Lord ordeined his Sacrament
to put vs in assurance that by the dis-
tribution of his body and bloud, our
soules are nourished in the hope of
life everlasting. His body is repre-
ted

Luk.22.19
1.Cor.11.
25.

ted vnto vs by the bread, & his bloud by the wine, to signifie that what property the bread hath towards our bodies, that is, to feede and sustaine the in this transitoarie life, the selfe same propertie also his body hath touching our soules. that is, to nourish them spirituallly. And in like manner as þ wine doth strengthen, comfort and rejoyce the hart of man: euен so his bloud is our full loy, comfort and spirituall strength.

226

How the true body of Christ must be received.

Our Lord Jesus Christ whē he gaue in his supper, the bread & the cup vnto his disciples, commanding them to eate and to drinke he said: This is my body, this is my bloud &c. For it is an usuall thing to gine vnto the sacramentall signes, the names of those thinges which they do signify. As in this sacrament, þ bread and wine are the signes of the body & bloud of Christ, and therefore Christ nameth them his body & bloud. The like also is to be said of baptisme, circuncisio, þ passeouer, & other sacrifices.

And

Marth. 26.
26. 27. 28.

And they are thus called, to the ende
we shold not depend vpon the signes,
that is, on the bread, or on the wine,
but being by these visible signes put
in minde of thinges inuisible, wee
might liste vp our minde vnto heauen
to the thinges signified that is, to the
body of Christ which was geuen for
vs. and to his bloud which was shed
for vs. Now the bodye and bloud of
Christ, wee receaue spirituallye by
faith so as outwardly with our body-
ly mouth we eate and drinke the bread
and the wine, and inwardly with the
mouthe of our soule, that is to say, by
faith, we receaue the body and bloud
of Christ. For like as with our
mouthe, we receaue meates to sustaine
our body: soe likewise by faith in
Christ, is his body and bloud which
he offered vpon the crosse, made meat
vnto vs, to eternall life. For the body
of Christ which was geuen for vs,
and his bloud that was shed for our
sinnes, is our life, or life is thereby
purchased to vs, and these do wee re-
ceauue by faith, so as thereby Christ
doth live in vs, and we in him. In the
supper of our Lord Jesus Christ
therefore, wee do not eate bread, and

drinke

drinke wine onely, but his bodie and bloud also : but yet (as it was sayde before) spirituallly by faith, so as the presence of Christ in this supper, is spirituall, as the eating thereof is also spirituall.

227

Howe the body and bloud of Christ
is truely receaued.

The body and bloud of Christ, is not carnall meate and drinke for our bodies, but spirituall meate and drinke for our soules, and for that cause the Apostle sayeth that 1. Cor. 10. the olde Fathers did eate of the same 3.4. spirituall meate, & drinke of the same spirituall drinke. And yet it must needes be confessed that this spirituall meate is profitable, not to y^e soule only but to the body also. For Christ dyed for preseruation both of soule and bodie. But this benefite of nouishment, is not first receaued of the body, and throught it passeth into the soule, for that were monstrous, but beeings first receaued of the soule, it profiteth the body. For as Christ Mat. 15.11 sayth, That which entereth into the

P bodily

bodily mouth defileth not the man, but that which commeth out of the mouth from the corrupt heart and minde. So contrariwise, not that good thing that entereth by the body, doth profit the soule, but that which entereth first by the soule, and is receaued by it, profiteth also the bodie. For the body and bloud of Christ being indeede, the true foode of life, (when it is spiritually eaten by the soule, thorough the operation of the holy Ghost) maketh vs apt to resurrection, and in due time transformeth our mortall bodies, to the likenesse

Ro.8.11. of his gloriouſ bodie. If the spirite of him that rayſed Christ from the dead, dwelleth in vs, hee that rayſed Christ from the dead, shall also quicken our mortall bodies, because that his spirite, thorough Christ dwelleth in vs. Furthermore as the bodie is layde to eate when it receaueth that sustenance wherewith þ hunger therof is layde and satisfied, and as it is layde to drinke, when it receaueth that liquor wherewith the thirst is quenched: euен so our soule is laid to eate and to drinke, when it receaueth tha: heauely & blessed foode of Christ

Jesus

Jesus crucified, wherewith the hungry and thirstie appetite thereof, that is, the vehement desire of the fauour of God and saluation, is fully satisfied and appeased.

228

The right vse and meaning of the
Lordes supper.

When we see the bread and the wine in the Lordes supper, we knowe that they be creatures, whereof wee haue beene wont to take nourishment and sustenaunce for our bodies: but the same doe leade vs to the life of our soules, and gine vs to understande, that we haue no life but in our Lord Jesus Christ. The cause why the wine is added, is to shewe þ he hath such vertue in him, as wee need not to seeke any part of þ things that we want, any otherwhere: but þ he serueth vs for meate and drinke, & all. Furthermore in comming to the Lordes supper we must not thinke to get any thing of god by our owne de-serts but to confess þ we be like wretched dead me, which come to seeke our life out of our selues, & therfore must

Io. 6.55.

be fayne to haue the flesh of our Lord Jesus Christ for our meate, and his bloud for our dñeinke, and all thinges in him which we want in our selues. And the Sacramentes serue not to pufse vp with any presumption, but to make vs walke in humblenesse: & our cōming to them is þ God shoud warne vs of our sinnes, to be touched with them in good earnest. And wee must not acknowledge our selues sinners with the mouth onely, or slightly and by way of ceremonies: but we must haue our heartes wounded inwardly with greife that we haue offended, and seele how dreadfull gods wrath is, to the end we may be sorry in our selues, and not haue any rest til he haue shewed vs where we shal find it, that is to say, in our Lord Jesus Christ. And when we come to the table of our Lord, we must take heede that we be so grounded in our Saviour Jesus Christ, as that forsaking all the fonde illusions of Sathan, and all the deceites that he setteth before vs, to turne vs away from the grace of god, we may embrase our Lord Jesus Christ with þ merits of his death and passion, assuring our selues þ it is

I. Cor. 11.
27.28.

þt,

to edifie in the feare of God. 341
he, in whom wee haue the full perfor-
mance of righteouesnes and saluation.

229

How we ought to be prepared to the
table of the Lorde.

WE must not come vntreuerent-
ly to the table of the Lorde, nor
thrust in our selues: for such
sacriledge shal not escape free. But so
oft as the holy supper is prepared for
vs, we must know that we are put in
minde of our weakenesse, and þ God
will helpe our infirmities. And al-
though this is done when the Gospell
is preached vnto vs, when we pray &
make supplications, & when we reade
at home in our houses, or heare anie
matter for our saluation: yet the sup-
per is a speciaall witnessesse to vs, that
our God helpeth vs, and when wee
are (as it were) in the midd waye,
it serueth to make vs goe on for-
warde, to drive vs still to our God.
The Supper of the Lorde is also to
correct and make an ende of such
thinges as are yet out of frame. For
it were nothing to beginne in vs, vn-
lesse God continued to make vs feele

2. Cor 3.5

P3 his

his grace, of the which wee haue a good certaintie in the supper: and therefore woe will be vnto vs, if wee come and pollute this holy Supper which is giuen for vs for an ayde of our salvation. For the which cause

1.Cor.11.
28.

we haue neede to bee well grounded in faith, repentaunce and loue, that we may be partakers thereof. And because we cannot chuse, but knowe well enough what weakenesse and feeblenesse there is in vs, and that wee haue not all that were requisite for vs, let vs pray to God to strengthen vs, and to aduance vs, and increase our faith and hope, which we haue to everlasting life, let vs go thitherwarde as fast as may be, and although we are not able to do it of our selues, yet if we pray vnto God in the name of his sonne, hee will not sayle to helpe vs.

10.15.5.

10.16.23.

230

Faith is the mouth of the soule
whereby Christ is eaten.

That faith is the mouth & means,
whereby onely wee receaue and
eate Christ to salvation: it may
easily

easily bee prooued by Christes owne
wordes in the holy Scripture. For
our Sauour Christe vseth these
wordes indifferently, and as of one
force and signification. To beleue
in him, to eate him, to drinke him,
to come vnto him, and doth attribute
to euerie of these, one and the same
effect. To beleue in Christ is the
proper wode, to eate Christ or to
come vnto him are Metaphoyes and
figuratiue speeches, but all of one
force I am the bread of life (sayeth
vers. 33. Christ) he that commeth to me shall
not hunger, and he that beleueth in
mee, shall never thirst. He saith, hee
that commeth to mee, shall not hun-
ger therefore to come vnto Christ is
to eat Christ. Againe he saith he that
beleueth in mee shall never thirst,
therfore to beleue in Christ is to
drinke Christ. To eate and to drinke,
are meanes to take away hunger and
thirst, but to come vnto Christ, and
to beleue in Christ (as Christ him-
selfe saith) doth take away hunger &
thirst: therfore to come vnto him, & to
beleue in him, is to eate him & drinke
him. Christ attributeth þ same effects
& fruits to þe which beleue in him,

344 Fruiteful instructions,

that he doth to them that eate his bo-
die and drinke his bloud: therefore
by eating and drinking, he meaneth
nothing but beleeming. His wordes
be these, Io 6. He that eateth my flesh
and drinke my bloud, hath eternall
life, and I will rayse him vp at the
last day. Againe he safeth in the same
chapter: This is the will of my Father
that sent me, that every one that
seeth the Sonne, and beleueth on
him, should haue eternall life, and I
will raise him uppe at the last daye.
Who seeth not heere, that Christ at-
tributeth the same force to beleeming,
that in the other verse hee did to ea-
ting and drinking, and therefore us-
eth the wordes indifferently, as bee-
ing of one meaning. Therefore by
Christes owne wordes to beleue in
Christ, is to eate Christ.

230

Of the presence of Christ in the
supper.

Christ our Lord is indued with
a true and natural humane bo-
dy the truthe & substance wherof
is not taken away by the glorificacio-
n thereof,

thereof, after the resurrection, as the
holy scriptures and the articles of our
faith do plainly declare, for they teach
vs in expresse words that there is a di-
uine and humane nature of Christ, to
be acknowledged and confessed in one
and the same person, so that there bee
no confusion made of the diuine & hu-
mane natures of Christ, & neither of
them taken away of vs For although Io.5.17
Christ were then in heauen when hee
liued vpon the earth and was in this
life, and now also when he is gone vp
into heauen, is neuerthelesse present wth Ma.28.29
the faithfull vntill the end of þ world, Io.14.18.
yet the scriptures teach vs, that there-
by it is not to be concluded that þ hu-
mane nature was then corporally in
heauen, when it was fastned vpon the
crosse, no more then it is now present
vpon the earth when it is in heauen:
& also that the vnyt of person remay-
ned vndeuided, because that the pro-
perty of the natures remaing, canot
seuer or part the same. In the meane
season it is known to al the faithfull þ
Christ together and vnseparable true
God and man, suffered in that part, in
þ which he was subiect vnto suffering
that is, in his flesh and bloud, and that

he suffered nothing in that parte, in
which he could not suffer, as namely
by spirit or Deity. Notwithstanding
(because of the abiding properties of
2. natures) yet no man saith, þ Christ
is deuided into 2. persons: althoughe
therefore Christ verye G D D and
man, remain in one and the same per-
son: It therefore followeth not, that
the body of Christ, aswell as the di-
uinity is in this earth, and in al pla-
ces: for the humane nature reteyneth
his property in Christ, therefore he is
not corporally in, or with the bread: &
yet neuertheles, we haue not a supper
without Christ. For the same Christ
which is corporally at the right hand
of God, and according to his humayne
nature is not present in this earth: þ
very same Christ wholly as the true
son of righteousness, is present in the
supper by his spirit, power, life, & wor-
king, I meane in the congregation of
the faithful, & in their harts which ce-
lebrate & receaue þ supper with true
faith.

Act. 1. 11.
Mat. 26. 11

231

Christ feedeth vs with his sub-
stance.

Our

O ur Lord Jesus Christ did not
 onely become mortall man like
 vnto vs in all things, (sinne only ex-
 cept.) to be a brother in deed to al the
 that ioyne themselues to him in faith Heb.4.15
 but also he nourisheth vs with his sub- 1o 8.55.
 staunce, he is our head, and we must Eph.2.22.
 draw our life from him, through the & 4.15.
 vertue of the holy ghost. He hath ge-
 uen vs a witnesse heereof in his holy
 supper, which we haue, as a most cer-
 taine pledge: and therefore as often
 as we come to this table, wee ought
 to be confirmed in this, that our lord
 Jesus Christ is made one wth vs, and þ
 we can never be separated from him.
 That if he be rich we shal not need to
 feare pouerty, if he be strong, we shal
 not need to feare weakenes. if he bee þ
 righteousness of God, we shal not need
 to feare our sins, if he be the wisdome
 of God, we may boldly come vntchim 1. Cor.1.
 to be made new creatures Moreover 3o. & 24.
 our Lord Jesus Christ doth witnesse, & 2.7.
 that he receiueth vs to him, and will
 haue vs fed with his owne substance
 and therefore let vs bewarre that we
 come not to this table, vntesse wee
 haue this remembraunce whereof the
 Apostle speakeþ. the second to Tim.2.

Fox

For first of al this is required that we be instructed in the wo:de. And yet it is not enough for vs to be instructed, but it must be forcible in vs, and wee must consider þ if we come to it daily it is a study to exercise our selues with all the daies of our life: & let vs take diligent heed, that we present not our selues to receaue the supper of our lord Jesus Christ, unlesse we haue this be-
 Ma. 11.19 for our eyes, þ is, unles we behold þ
 & 17. 30. sonne of God, which made himself vt-
 31 &c. terly of no reputation for vs, & suffe-
 red most shamefull reproch, and that he went down euuen to the lowest and bottomlesse pit of damnation, and fro thence was exalted into glory, that in the end we might be receaued w him.

252
Against the reall presence in the
Sacrament.

Our Lorde Jesus Christ in his last supper gaue bread vnto his disciples, and bread he himself did eate, and not his owne body. For the eating of Christs body hath a promise of remission of sinnes. Christ ea-
 ring the sacrament, had no remission
 of

of sins: therefore Christ did not eate
 his owne body. Furthermore we are
 taught in the scripture, that Christ is
 risen ascended into heauen, and sit.
 teth on the right hand of the father, Ma.26.28
 all the which is spoken of his natural
 body: therefore it is not on earth in-
 cluded in the sacrament. I came out
 from the father (saith Christ) & came
 into the worlde: againe: I leane the
 world and go to the father: the which
 comming and going he ment of his Io..16.28
 naturall body, therefore it is not now
 in the world. One selfe same nature, re-
 ceaueth not in it selfe any thing that
 is contrary to it selfe, but the bodye of
 Christ is an humane nature distinct
 from the deity, and is a proper nature
 of it selfe: therefore it cannot receave
 any thing that is contrary to that na-
 ture, and varieh from it self. But bo-
 dily to be present, & bodily to be abſent
 to be on earth and to be in heauen. & Act.3.21.
 all at one present time, be things con-
 trary to the property of an human na-
 ture: therefore it cannot be said of the
 humane body of Christ that the selfe
 same body, is both in heauen and also
 in earth at one instant, either visibly
 or inuisibly.

The wicked do not eat the body
of Christ.

The Doctors and teachers of the Romish church, among other their blasphemous errors and peruerse doctrines, do staine fox, and perswade men to that carnall eating in the sacrament: with which (as they themselues confess) damnation may be ioyned. For they (directly against Christ's owne words) do affirm, that the very wicked men and horrible sinners, as Judas and such like, doe eat in the sacrament, the very reall and naturall body of Christ as fullye as Peter, or any other saint of God, or other faithfull Christian hath done or doth. The which doctrine of theirs as it is reprochful to the body & bloud of Christ, so is it also plainly against that, which Christ himselfe teacheth in the 6. of John. For there hee layeth thus, He that eateth my fleshe & drin-
keth my bloud, abideth in me, and I in him. As the living father sent me, and I live by the father, so he that eateth me, shall live by me. But the wicked and naughty persons, abid not in Christ, nor live by him, therefore sin-
full

to edifie in the feare of God. 351

ful, wicked & faithlesse persons do not
eate Christ nor drinke his bloud. In
the same ch. Christ saith further, who
soeuer eateth my fleshe and drinke
my bloud, hath eternal life, &c. But þ
wicked haue not eternall life by christ
nor shalbe raised to life, but to eternal
damnation: therefore it is a false and
a wicked doctrine, that Judas and
such other naughty persons, do eate þ
very true, reall, and naturall body of
Christ, for if they did, then shalldthey ^{Ver.54} ^{Io.6.48.}
be pertakers of those benefitts whiche &c.
Christ (truth it selfe) promiseth to them
that eate him.

224

The agreement of the Popishe do-
ctrine with the Apostles.

The Doctrine of the Apostles is,
that Christ is not onely God e-
ternal with the father, but that
he is man also, taking fleshe of þ bles-
sed virgine in al things like unto vs,
sin only excepted, and that in his hu-
manity, he is now ascended into hea-
uen & sitteth perpetually at the right
hande of the Father. But the doc-
trine of the Church of Rome, tel-
leth vs that the humanity of Christ,
and

Phil. 2. 7.

Heb. 2. 17

Act. 1. 11;

and his very naturall body and blood, are really and carnally not in heauen alone, but in ten thousand places also vpon the earth at one instant, þ which property is peculier to God alone. For nothing but God can be in mo places bnt one at once, as the whole scriptures do declare. The doctrine of the

Ro. 3.25. Apostles is, that Christ is by GOD
1.Io. 2.1. appointed to be our onely Mediator,
Col. 1.20 reconciler, aduocate and intercessor,

to make attonement between GOD and vs, so often as our sinnes shall seuere vs from him, and that to that ende he sitteth now at the right hande of GOD, that he may appeare before him for vs. But the popish doctrine putting Christe out of office, doeth teache, that we haue an infinite number of mediatores and intercessors, to procure vs favour, and to make re-

Act 10.43 conciliation betwene God and vs: we

Ier.31.34. are taught by the Apostles that christ

Rom. 3.25 is our only redeemer and saviour and

Col.1.14, by the pice of his blood hath purchas-
 sed for vs, full and perfect remission
 of sin. But the Romish doctrine is, þ
 we haue remission of sin not onely by
 Christ, but by þ merites & prayers of
 saintes, by masses, pardons by purgato-

pp, & such like, matching the vaine de-
uises of men, for the remission of our
sins, with þ bloud of the sonne of God
þ most excellent p̄ice of our redēpti-
on. The Apostles teach vs that Christ
is our onely high priest. For even ac-
cording to the order of Melchiza-
dech, that with once offering of him-
selfe, hath made perfect for ever all
them that be sanctified. But the Pa-
pistes would make vs beleue, that
Christ hath a state of priesthood suc-
ceeding him, which must daile and
continually, offer the very naturall
body and bloud of Christ, to God the
Father, for the remission of the sins
of the quicke and of the dead. The
doctrine of the Apostles is that Christ
is the onely Maister and teacher of
his church, and in his holy word hath
delivered unto it all truth: but the
church of Rome persuadeth men to
beleue that Christ hath not deliue-
red unto vs all truth, but that there
be many articles of necessarie to be
beleene whiche are not contained in
the scripturs. We are further taught
by the Apostles, that Christ is the 1. Cor. 11. 3
onely head of his church, and the ru- Eph. 5. 23.
ler and governour of the same: but
the

10.3.7.

10.14.26.

10.16.13.

1. Cor. 11. 3
Eph. 5. 23.

1.Cor. 3.
11.

the Papistes woulde perswade vs, that the Pope and his Successors are the heads of the church of Christ. So likewise the Apostles teach vs that Christ is the onely foundation and grounde of his Churche whereupon it resteth and is stayed: and the Papistes teach vs, that Saint Peter and his successors bee the foundation of the Church, and that hell gates shall not preuayle against that Church that is builded vpon that foundation.

235

We are vtterly blinde by our nature.

1.Cor. 2.
24.

Certaine it is that all our sensses are so weake, that wee shall never be able to comprehend one worde of that which God speakeþ vnto vs, except he inlighten vs by his holy spirite. For the naturall man perceaueth not the things which are of God: they are too high and profounde for vs. But whereof commeth this default and blindnes, but from our owne corruption and wickednesse? For it is most certaine and true,

truz, that the veritie & truth of God
is it selfe, and in his owne nature
is easie ynough, it is not darke and
obscure, but plaine to be vnderstood.
And therefore if we will behaue our
selues in such sorte, as that G D D
may make vs to profitte in his word:
we must then be humble and obedi-
ent and little in our owne eyes. For
it is not for naught, that he promi-
seth to teach and instruct such as are
humble. Let vs not then trust to
our owne wit. Let vs not come to
the hearing of his word with such an
hautiness and presumption in vs, as
to thinke wee are of sufficient capa-
citetie to iudge of that which shall bee
sayde: but rather let vs desire of
God, that he will open our eyes, that
he will reach out his hande to leade
vs: and let vs conesse, that wee are
not of such dexteritie of wit, to pro-
fite vnder him in his schoole, except
he bestowe it vpon vs. When this
humilitie shalbe in vs, wee neede not
doubt, but the worde of God shall be
easie vnto vs, and that we shall know
& understande, whatsoeuer is therin
deliuered vnto vs, necessarie for our
saluation.

The

236

The word of God is of great vertue,

Heb.4.12. **T**he word of God is mighty in operation, that is to say, it hath in it force and vertue, able to subdue all enemies, and bring vs in obedience vnto Christ. This vertue of the word S. Paul notable setteth out to the Corinthians, magnifying his Apostleship by this meanes: our weapons (saith he) are strong by the power of God, to cast downe holdes, wherewith we ouer:howe imaginations, and euerte high thing that is exalted against the knowledge of God, and bring into captiuitie every thought to the obedience of Christ, and haue ready vengeance against all disobedience, howsooner a man magnifie him selfe: or erale him selfe, in which arrogancie of spirite hee setteth (as it were) buried in sinne, and his heart hardened against the grace of God, yet let him heare this worde of God, and let it often fall into his eares, for it is as the Prophet saith, a hammer whiche breaketh the stone in peeces, and is able in the power of God,

2.Cor.10.

Ier.3.19.

God, to mollifie his heart: or if the sinner be suncken downe so deepe, that he will not rise, it will crush him downe deeper, that he may perish in sinne: and so God saith to his Prophet Jeremie: I will put my words into thy mouth, and it shall be as fire, and this people shall be as wood, and it shall devoure them. And this is it S. Paule expelly witnesseth, to be the onely meanes to gloriifie God, to preach the truth of his word vnto all: for so (saith hee) we are alwaies a sweet smelling saavour of Christ vnto God, as well in those that perish, as in those that be sauued, to the one a sa- 2. Cor. 2. vour of life vnto life, to the other of 16. death vnto death.

237

The cause why the worde of God is despiled.

Because the word of God is sim-
ple, and teacheth vs not high
and excellent thinges in the o-
pinion of the world: for this cause it
is despiled, and men make no ac-
compt to follow the way whiche it tea-
cheth: thinking it a great dishonour

to be confo[m]able to the same: and that they should be scarce woorthy to live. Likewise men persecute, at all times those that followe it, as wic[ked], and esleeme them vnworthy of life. But those which despising the worlde, seeke out thinges which are in p[ri]ce with the worlde, and follow them, are reputed honest men, and are placed alwayes in the most hono[r]able place amonge worldlings. Which is the cause that they thinke themselves to be in good estate, and of such force, as they shall never perish. Wherein they deceave themselves, for seeing the worlde of God is our wisedome and vnderstanding, and that he which doeth the thinges appointed by the same shall live: it followeth that without this wisedome there is nothing but death.

Deu.4. 6.
Leu.18.5.
Mat.22.32
Mar. 12.
27.

It is not for vs to knowe the times and seasons which the father hath put in his owne power.

By the woord of God we are taught and instructed that the day of the Lorde shall come vp. on vs as a theefe in the night. When the light of the trueth is taken away when the heart of the good man of the house is at rest, and his eyes are darkened, that they cannot see: and all his sences drowned in worldlye pleasures. When wee care for nothing that is godly, when we saye peace and rest: then will the sonne of man come to iudgement, then shall destruction sodainely fall vpon vs. Act.1.7. Therefore let vs be readie for in the I. Thes. 5. hour that wee thinke not, will the 2. Sonne of man come. Of that daye and hour knoweth no man (slayeth our Sauour Christ) no not the Angelles which are in heauen, neither the sonne himselfe but the Father. Mar.13.32 What may wee thinke then of them that write Bookees and Almanackes, and say and teach expely that such a yeare, and at such a time, Christe shall come, and with these speeches fraye and mocke the worlde? Let men know that they are but mortall, and that by nature they are vterly blinde. God hath giuen vs knowledge

ledge in measure: we can not know
 as much as we would. Let vs know
 that which is fitte for vs, and speake
 that that is lawfull to be spoken. Let
 vs thinke vpon the commandements
 of God to followe them: and not
 search into his worfes, to be curi-
 ous in them, for he that is curios
 in searching the maiestie of God, o-
 therwise then he hath reuealed in his
 word, shall be oppressed and confoun-
 ded by his glory. Thus much we may
 well know, that the Lord will come,
 that all fleshe shall appeare before
 him: that the worlde, the heauen and
 the earth, the Sunne and the Moone
 shall haue an end: that the day of the
 Lord shall come sodenly, as a theefe in
 the night. This warning God hath
 giuen vs, that we should not be taken
 vnawares, but that we repent, and
 stand in readinesse continually wat-
 ching and praying euery minute of an
 houre, that we may be caught vp in-
 to the cloudes to meeke our Redee-
 mer.

239
Of the second comming of Christ.

The

The Sonne of God shall come downe with maiestie from heauen : the Trumpet of God shal sonnde , and be hearde from the one end of the heauen to the other: Then shall he be y iudge ouer al flesh. Then shall hee shewe himselfe to be king of kinges, & Lord of Lordes. Then shall he not come in humilitie, meekenesse and mercye: but with dread & terror of iudgement, and justice. Not with 12. poore Apostles: but with so many thousande Angelles to attende vpon him. Not in the preaching of the gospel, and calling sinners to repentance but in the sound of a trumpet, wherewith all the corners of the earth shall be amazed . Then shall hee not say, Come vnto me all ye that labour and are heauite loaden, and I will refresh you: I am sent to the lost sheepe of the house of Israell. He shall not say Father forgiue them , for they know not what they doe : but he will say, you haue beene ashamed of mee and my woerde before men: therefore now wil I be ashamed of you before my heauenly Father. Then shall they that despised the woerde of God, knowe what they despised : and the blasphem-

Mat.11.28

四
四

mers shall reape the fruite of these blasphemy. Then the carelesse Shepheard and idle Minister, which hath not to his power sedde the Lordes sheepe, but neglected them and left them at al aduentures: which following the lustes of his owne heart, hath betrayed his flocke, and giuen them to be a pray vnto the wolle, shall receave a iust recompence for his treason. Then the adulterer, oppresour, and viuler, shall haue their life layde open before them. They shall see him whome they pearced thorough.

Reu.1.7.

They shall see his sworde readie drawne to slaye all his enemyes and shall fall downe for feare of him that sitteth vpon the thone. But the hearts of the righteous shall reioyce. They shall lift vp their heades, & see him in whom they haue trusted. Then shall they say. This is the day which the Lorde hath made, let vs reioyce & be glad in it. Let vs reioyce vnto the Lorde: let vs come before his face with praise, let vs sing loud vnto him with Psalmes. Such shalbe the state and countenance, & honor, & maiestie of our God, when he shal come down from heauen for our deliuerance.

Ps.118.24

Christ

240

Christ is the Apostle and high Priest
of our profession.

If we be Christians we must learn
to professe no other teacher, nor
no other Sauiour but Jesus
Christ onely. We must beleue and
also speake, that Christ is both our
wisedome and our iustification: that
his worde is ours, his doctrine is
ours; his wisedome is ours: and that
wee professe not one iot, or one title
wherof he hath not beeene an Apostle,
unto vs: and whosoeuer hee bee, that
teacheth vs other thinges then what
Christ hath taught vs al, he is not of
our professiō, nor of our brotherhood:
and more then this, wee are sure hee
teacheth nothing but vaine illusions
& imaginations of men; for all trea-
sures of wisedome and true know-
ledge are hid in Christ. And seeing
it hath pleased him to be our Apostle,
who is þ son of God, the b̄lighnes of
his glorie, the ingrauen forme of his
person, the heire of all thinges, the
maker of heauen & earth, far greater
then Angels: how vnhankful be we,

1. Cor. 1.

30.

Col. 2. 3.

Heb. 3. 1.

2. cor. 4. 4.

Col. 1. 15.

if his doctrine be not our profession,
and howe vnwise be we, if wee will
change him eyther for any other, or
else for all other. Wharsoeuer glo-
rious names they bring of Fathers,
Doctors, Counselles and such like
boasting wordes, wee neither knowe
them, nor their names: if they bee
ministers of Christ vnto vs, their
feete are beautifull, and their names
are honorable: if they be their owne
ministers, we knowe them not, nor
all their glorie: if they saye, they be
teachers, wee may well say againe,
they are but Pharisieis that will be
called Rabby. We haue no teachers
but one, and that is Christ, and he is
the Apostle of our profession.

Mat. 23.8.

Mat. 23.8.

241
The feare of God is true
wisedome.

Deu. 6.13
& 10.12.

IFF wee desire to fulfill the will of
God duely and in such sort as our
life may be agreeable vnto God:
we must beare him all reverence, and
seeke to be vnder his hande, vnder
his guide and direction: wee must
seeke to doe him homage as our so-
veraigne

ueraigne King, we must seeke to de-
dicate our selues vnto him as our
creatoꝝ, wee must seeke to honour
him as our Father. When this affe-
ction and desire shall be in vs, then
hane we the beginning of the whole
lawe, and of all righteousnesse: and
that is the cause why it is sayde, that
the true wisedome is the feare of
God. And when we will knowe whe-
ther we haue profited in the woerde of
God, we must examine our heartes
to make the tryall thereof, to feele if
we haue such a zeale and desire, that
God bee honoured and glorified of
vs. For if there bee such a feare in
the heart, the fruites thereof will ap-
peare, both in our handes, and in our
fecte, and in all the partes and mem-
bers of our bodie. So that they
which boast themselues of the feare
of God, when their life is losed to
all wickednesse, their owne tongues
tell them they lye, and they shewe
full well, howe impudent and past
shame they are, when they vaunt so
much of the feare of God. To serue
God aright, it behouereth that our
heartes be wholy giuen ouer to him,
it sufficeth not that in outwarde ap-

Ioshua. 24

14.

Pro. 1.7.

pearance, wee haue all the vertue that a man might imagine, except such an affection, and inwarde desire of the heart goe before. The feare of God is no hidden and idle thing, although it be in the heart of men, yet must it appeare and shewe it selfe in their life. For it is the heart, whiche gouerneth both the handes, and the feete, and all the other partes and members of our bodye. Wee must therefore learne to shew by effect and experiance, that we feare God, by ordering our whole life, according to his will.

2,2

The faithfull are more contented with a little, then the vngodly with their abundance.

The holy Ghoste by the mouth of Salomon willing to leade vs to sobrietie, contentation, sofnesse and goodnesse, to reverence and obedience towardes God, vnto peace, vnicie and amicie, towardes our neighbours, teacheth vs that a little is better with quietnesse then great renewewes without equitie.

Whereto

Pro.16.3.

Wherelin hee agreeth with the saying of the Prophet Dauid. A small thing (sayeth he) that the righteous hath, is better then great riches of the vngodly. Abraham being in the lande of Canaan as a stranger, was not after outward appearance to be compared in worldy wealth with the Kinges and Princes of the earth: but the little hee had in respect of them, was better then their great abundance: for he was contented and had ynough, and possessed in a sounde conscience, (without doing any wronge to any man) that which he had, and finally obteyned the great heauenly riches, which he looked for. Contrarily the great men of the earth aspiring continually vnto greater riches, having neither contention nor ynough, but having committed much wrong and violence, and beeing at continual strife, in the ende perished most miserably. Sodome is a fearefull example thereof. Moses did so understande it, when he denied to bee the sonne of Pharoes daughter. Eze.16.49 Heb.11.24 1.Kin.17.10. Elisha and the widowe which nourished him prooue it true. For the

reproouing and condemning of wicked riches, we may bring examples out of Saint Luke. And for the time present, wee may see, if wee haue eyes, that the poore which are contented with a littel, liue more at their ease, then they which aspire unto greater riches.

For the poore worldlings and carnall minded men which thinke they serue for nothinge but to heape vp riches, are in a most miserable state: because that first of all they are never contented, but doe murmur and grudge, euен against God, who seeketh to kill them, as they imagine in their fantasie, and as by impaciencie they dare spee out. Secondly they liue in an euill conscience: for being discontented with their pouertie, they perswade themselves that riches are common, and that they may take them where they finde them: and in Deede where they are not seene, they pill, poule and steale what so ever they can meete withall.

Wherefore let vs followe our Lord take heede, and beware of covetousnesse: lette vs not laye our treasures vpon earth, but make our treasures in heauen: And as S. Paulc

Paule teacheth vs, let vs help the necessitie of the poore, and let our conversation be without covetousnes &c. Thus doing, wee shall possesse our goods in righeteousnesse, the which as concerning our present purpose, consisteth in this, that we put our trust in the prouidence of God, and that wee be good and faithfull stewardes of the riches that hee hath committed vnto vs. In this manner whē we shal haue but a litle after the feeling of the flesh it shall better profit, then if we did otherwise possesse great wealth. For they that are rich without righeteousnesse and equitie, shall perishe with their goodes. Heb.13.5
Mar.10.
22.23.

243

Three marks of a christian souldier.

It is especially required of a christian souldier, to reioice in the mercy of God: to be fervent in prayer, & to geue thanks to God in all things: the heathens which haue no part in the kingdome of Christ, are thankful for their life and liberty, wealth, glorie and worldly prosperity: But christians ought to be thankfull in persecu-

Q 5 tition,

tion, in thralldome, in aduersity, in
shame, in misery, and deach it selfe.
Who would think that a Lyon, which
by nature is fierce and cruell shoulde

Jud. 14.8. yeld forth hony: yet Sampson found
honye in the bodye of a Lyon: Jo-

Ro. 8.28. nes was swallowed vp of a whale &
yet not hurt. We knowe (aith the A-
postle) that al things worke together
for the best vnto them that loue God.
The Apost. rejoiced in their persecu-
tion that they were counted worthy to
suffer rebuke for Chists sake. And P
speaking of this perfection in þ godly
faith, we reioice vnder the hope of þ

Ro. 5.2.3. glory of God: Neither that onely, but
also we reioice in tribulation &c who
hath not heard of the pacience of Job

Job. 1.21. his cattel were driven away: his hou-
ses consumed with fire: his childezen
slaine, his body striken with a scurfe
his wife loathed him, and his freinds
forsooke him. And yet in all these mi-
series he fretted not, but patientlye
sustaining his aduersity. The Lorde
(asld he) hath gauen, & the Lorde hath
taken it: blessed be the name of þ lorde.

Job. 13.15. And again, though he slay me, yet wil
I trust in him. What are wee then
that are neither thankfull for riches,

nor for health, nor for our pleasures, nor in the abundance of all thinges: which abuse the good giftes of God, to dishonor him who hath geuen them unto vs. The earth is the Lords, and all that therein is: the woldē and they that dwell therein. He openeth his hande and filleth all thinges li- Psa.89.11
uing with his blessing. Let vs looke Ps.145.16. vp into the heauens, There is GOD Ia.1.17. the Father of lights, from whom eue- Col.2.3. ry good and perfect gift commeth.

There is our redeemer Iesus Christ in whome are hid all the treasures of wisedome and knowledge. When we see how mercifully and abundantly the Lorde hath dealt with vs in thinges concerning this life: Let vs consider with our selues, howe many good men and faithfull seruaunts of GOD lacke the same, and haue not receaued these blessings in such mea- sure, as wee: In all these thinges GOD speaketh unto vs; and shew- eth that hee is the giuer, and that we haue them at his handes, and there- fore that we vse them well, and not be vnhank-
full.

Wee

We must not hide our talent in
the grounde.

When we shall attaine vnto the
light of the trueth throught the
mght of Gods spirit, in any accep-
table measure: we must not holde fast
this treasure (as it were) lockt vp in
a chest: But we must communicat the
graces of God vnto others: & doe the
best we can to draw on the miserable
ignorant people, to the seruice of god:
and to cary about with vs the doctrin
to publish it to all men, when as it is
committed vnto vs as a treasure, & to
bestow the gift which we haue recea-
urd, vpon our neighbours, according

1. Pe. 4. 10
Psal. 119.
17 L. 172.
Ro. 14. 29

to that measure of faith which GOD
hath geuen vs. Wee must not neglect
those whom we mght winne, but we
must gather as much company to the
Lord as we can. For we shal not need
to feare that our blessing shalbe dimt.
nished (as the case stadeth in an earth-
ly inheritaunce, the which when it is
deuided into many partes, euery one
hath but a little:) For as for the hea-
uenly inheritaunce, we are very well
assured that we lose nothing, neither
diminish

diminisch any part of our right, when we draw many of our neigbors, yea an infinite multitude, they al do encrease our glory and ioy. When God calleth vs unto him, he goeth not to worke by portions, as things either encrease or decrease in this worlde: but we shall haue so much, that (as I said before) our salvation shall bee so much the more encreased, and our glory augmented, when we haue gathered a multitude to our God,

245

How Sathan hath bewitched
the Papists.

The Diuell hath bene no lesse enuious, and hath no lesse preuailed in these latter daies, then hee hath done in times past. For now also hath he made many men to set forth the i-maginations of their owne heartes, and hath bewitched many to followe their damnable wates, whereby the way of truthe is blasphemed, and for their owne traditions, he hath made the word of the Lordie Jesus to be of none effect, this work hath he wrought (as we may see) among the Papistles. For whereas Christ hath taught vs

Io.4.23 to worshippe in sp[irit] and trueth, to
 M[at]h.26.27 drinke the wine in the sacrament of
 1.Cor.14. his body and bloude, to praye in a
 19. knowne tongue, to eate of any meats
 1.Cor.10. without scruple of conscience, to vse
 27. holy matrimony in all estates, as a
 Heb.13.3 remedy against sinne: yet as though
 Christ were no prophet unto vs, they
 haue abrogated these his lawes, and
 made other contrary of their owne.
 This our eies haue seene, and our ea-
 res haue heard, and whether they wil
 or no, they must needes confesse it:
 Yet notwithstanding they flatter
 themselues in a maruelous madnesse,
 and doing all thing contrary to the
 Lord Iesu, they say still they cannot
 erre: but they shall one day see and
 know, that Christ is the onely Pro-
 phet of the newe testament: and
 blessed be the Lord, who hath made
 vs this day to beleue it: and while
 yet the day of health and acceptable
 time is, to hearken onelye unto him,
 and refuse all the vaine inuentions
 of men.

246

The doctrine of the Papistes repug-
 nant to the scriptures.

Wes

to edifie in the seare of God. 375

We are taught by the Scriptures that Christ is ascended into heauen, and sitteth on the right hand of GOD the father, and from thence and no place els, he shall come to iudge the quick and the dead: yet contrary to this article of our faith, and contrary to the nature of Christ's humanity, if we beeleeue not that Christ euен in his fleshe, is still in earth with vs, yea and that in a thousand places at once, the church of Rome wil pronounce vs detestable heretickes. The scripture teacheth that we haue redemptiō and iustification by faith in Christ's bloud onely, without the helpe of our owne vertues and good workes. For S. Paule saith: Therefore wee gather that a man is iustified by faithe without the deeds of the Law. And to the Ep. Ro.3.18 Pe are iustisid by grace, and that Eph, 2.8. not of your selues, it is the gifte of God: not of woorkes leaste any man should boast. And yet if we beleue not that our woorkes do help vs to our iustification and remission of sins, the papists wil condemne vs as hereticks. The Scriptures sayth, Thou shalt make thee no grauen image, neither Ex. 20. 4. Shalt

shalt thou bow downe to worship it. The church of Rome saith it is godly to haue the church ful of images, and to kneele downe before them, to sette vp candels vnto them, and with incense to hono^r them. The scriptures teach vs that Christ by once offering himselfe on the crosse, made perfecte

He. io. 14 for euer all them that be sanctified: & yet by the Church of Roome are they horrible heriticke, that say there is not dayly sacrifice propitiatory for our sinnes in their Mass. The scripture saith in the vse of the Lords supper, Drinke yee all of this. The Papists say it is heresie to affirme that the laye people shoulde drinke of the Lords cuppe. Moreouer our Sau.

Ma.26. 27 our Christ instituted a sacramente of thankesgiving (as he saith) doe this in remembraunce of me. They make it a sacrifice propitiatory for the quicke and the dead, hauing not one sillable of Gods word for the same. Christe gaue breade, they say there is no breade. Christ gaue wyne, they saye, the substance of the winc is cleane vanished away. Christ sayd when he gaue bread, this is my body, and when he gaue wine this,

this is my bloud: they lay when the one or the other is giuen, that it is both the bodie & bloud. I omit their mixing of diuerse corrupt doctrines, their vnscrupulouse and dangerous remonies. I omit þ they haue made it a common marchandise, to buye soules out of purgatorie, and howe they haue made of this heauenly mystery, a perpetuall matter of idolatrie, by leading the people in their exuations, to worship the creature, in steede of the creator. For if it should be thorooughly declared how they haue wrested and wronged the wordes of Christes institution, it might seeme to al men that haue the feare of God, very maruelous: but this which hath beene spoken may suffice.

247

The keyes of the kingdome of heauen are all one with the power of binding and loosing, of remitting and reteining sinnes.

AS God to teach Pharaao what he would doe in Egypt by 7. yeeres of plentie, & 7. yeeres of famine, did vse two sundry dreames, of kine, and ears of corne, þ surer to resolve him

of

of his purpose in the same: so Christ, to teach vs what he doth for mankind in oþdeyning the ministerie of the woþde and Sacramentes, useth two similitudes, the one of keyes, the other of binding and loosing, that we may knowe the better the fruite and force of it. Touching the keyes: he speakeþ of heauen as of a house, whereinto there is no entrannce for men,

Mat.16.19. vñlesse the dooþe be opened. Nowe we (all of Adams race) are shut out of heauen, as Adam our progenitor was out of Paradice, through our offences and sinnes. For no vncleane

Reu.21. thing shall enter into it. But God

27. of his loue and fauour towardes vs,

Io.3.16. hath giuen vs his Sonne, his onely begotten Sonne, that whosoever belieueth in him, should not perish but haue eternall life, which is the inhe-

3.Pet.1.4. ritance reserved in heauen for vs. We

Ro.10.14 cannot belieue vñlesse wee heare his

woþd. We heare not his woþd vñlesse it be preþached. Wherefore when God

the father sent his sonne Christ, and

Luk.4.18. Christ sent his Apostles, as his fa-

Elay.61.1 ther sent him, to preach his woþde

Mar.16.15 to men, that they who repented and

Lu.24.27. belieuued in Christ, should haue their

sinnes

sinnes forgiuen them: the faithlesse
and vncorrentant should not be forgi-
uen: then he gaue authoritie (as it
were) to open heauen to the faichfull,
and to shutte it, against the wicked.
Which office (to shut and open) be-
cause in mens houses it is exercised
by keyes: & the stewarde of the house 2.Kin. 18.
is said to haue the keye of it, to open 18.
it & to shut it: therefore Christ þ pain. Es. 22.22.
cypall steward of Gods house, is said
to haue the keye of Dauid: & he gaue
his Apostles the keyes (as it were) of
the kingdom of heauen, when he made
thē his stewardes to shutt out & to let 1.Co.4.1.
in. The other similitude of binding & Ro. 5. 12.
loosing is to like effect. For we are al Ro. 6. 23.
by nature þ children of sin, & therfore Pro. 5. 22.
of death. Nowe sins are in a manner
the same to the soule, that cordes to þ
bodie: & the endlesse paynes of death,
(that is, the wages of sinne) are like 2.Pet. 2.4
to chaines wherewith the wicked are 1.Pet. 3.
bound in hell, as in prison. Frō these 19.
cordes of sin, & chaynes of death etc.
thal, niē are loosed by christ, whē their
sins be remitted: their sins are remit-
ted, if they beleue in him. If they be-
leue not, their sins are receiued: whose
sins are receiued, they cōtinue bound.

For

For he that beleeveth not shalbe condemned: he that beleueith shalbe saved. None shalbe condemned but they whose sins are retained, to bind them with the chaynes of darknes: none saved but they whose sins are remitted, and the cordes vnloosed by which they were holden. Wherelove sith the gospel is preached to this end, a sauour of life to life vnto beleevers: vnto the vnbeleevers, a sauour of death to death: as we reade of Christ, that the Lord sent him to preach deliverance to the captives, and opening of prison to them that are bounde: in like sort his ministers whom he sent to preach it, Mat.16.19 are saide to binde and loose, to retain and remit sinnes. So that both these & 18.18. kinds of speech, import the same that is signified by keyes. For to bind and to retayne sinnes, is to shut: to loose, and to remit sinnes, is to open the kingdom of heauen.

248

There dwelleth no goodnesse at all in our flesh.

IT is the part of a good Christian and a wise man, to know himselfe and

and to knowe the nature of this flesh which we beare about with vs, whiche figheth alwayes so mightyly against the spirite: to know the waywardnes of our heart, and the weakenes of our minde. But many (which neither knowe God nor theselues) are so far frō this, þ they thinke al their ability is of theselues, þ they hane iudgement, the light of reason, and the ordering of their owne ways, &c. But we must humble our selues vnder the mighty hande of God, and acknowledge that we are nothing. We must confesse to S. Paule, I knowe that in me, that is to say, in my flesh dwelleth no good.

Our Sauour Christ sayth, þ which is boorne of the flesh, is flesh: and that which is boorne of the spirite, is spirite. And God sayth, The imaginatio

Ro. 7. 18.

Io. 3. 6.

Gen. 8. 21.

of mans hart is euill from his youth. He hath made vs, & not we our selues he knoweth vs, and not we our selues. This is his saying, and his iudgement of vs, and this wee finde true. For our will is froward, and our un-derstanding blinde. Therefore saith the Prophet, O Lord, I know that the way of man is not in himself, neit. ther is it in man to walke and direct

his

382 Fruiteful instructions,

Pro. 20.14

his steppes. Salomon also sayeth, that the steppes of man are ruled by the Lord: how can a man then vnderstand his owne way? S. Paul confesseth to the Corinthians, that he is not sufficient of himselfe to thinke any thing as of himselfe: but that his sufficiencie is in God. Without mee (sayth Christ) ye can do nothing. It is God that worketh in you both the will & the deede, euen of his good pleasure.

Io. 15.5.

Phil. 2.13. sure It is godly disposereth our goings & turneth our hearts, as seemeth best vnto him. He is able to make of the

Mat. 3.9.

stones in the streete childdren vnto Abraham. The consideration whereof ought to leade vs to seeke helpe and comfort by continuall prayer at the hande of God.

Col. 4.2.

249

The flesh lusteth contrary to the spirite and the spirite contrary to the flesh.

When the spirite seeketh wholly to obey God, the flesh withall his might rebelleth against the same: in so much that the godly man, who onely seeketh the glorie of God,

God, is constrainyd to abide manye assaults of the flesh & the deuill. The flesh flyeth the croffe, and desirereth easle and pleasure, and seeketh by all meanes to withdraw a man from the obedience of God. The fleshe (as Saint Paule sayth) lusteth contrary to the spirite, and the spirite contrary to the flesh: these are contrary one to another, so that yee cannot doe what ye woulde. The flesh sayeth they that speake the trueth shall haue manye enemies: but they that can dissemble shall easily enjoy the fauour of men. But the spirite sayth, He that wilbe Iam.4.4. a friend of this worlde, is an enemie vnto God. The flesh saith, to confesse Christ before men is not wout daunger. The spirit saith, He that acknowledgeth me before men: him wil I acknowledge before my father which is in heauen. The flesh saith, take heede how thou speake of þ gospel of Christ for if thou be cast into prison for the same, how canst thou defend thy cause? The spirite sayth, when they deliuer you vp take no thought, how or what ye shall speake: for it shalbe giuen you in that houre, what ye shall say. The fleshe sayeth, it is a harde thinge to fall

Gal.1.17.

Mat.10.32

Mat.10.19

Mat.13.11.

Lu.12.11.

fall into þ hands of men : The spirit saith it is a horriblie thing to fall into the hand of God . The flesh saith let a man looke well alwaies to himselfe : The spirit saith, he w loueth his life

He. 10. 31. shal lose it . The flesh saith, it is pleasant to enjoy þ pleasures of the world and lustes of the heart, & it is paine to mortify and kill them : The spirit

Io. 12. 25. saith. Woe be to you that are rich, for ye haue receaued your consolation.

Luc. 6. 24. Woe be to you that are ful, for ye shall hunger, Woe bee to you that nowe laugh, for ye shall waile and weepe. The flesh saith, he is a wise man, and like to come to preserment, that will se eke to please God and man : The spirit saith, No man can serue two Maisters. And againe, If I should

Mat. 6. 24. Gal. 1. 20. please men, I were not the seruant of Christ. For if any man loue this

I. 10. 3. 15. Worlde, the loue of the Father, is not in him.

NIS.



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